

THE
EVANGELICAL
HISTORY
AND
HARMONY.

BY

MATTHEW PILKINGTON, LL.B.
Vicar of *Stanton* in the County of *Derby*,
And Chaplain to his Grace the Duke of CLEVELAND.



L O N D O N,

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LOUISIANA

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And Obsequies to his Grace the Duke of Cleveland.



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T O

The Most Reverend Father in GOD,

F O H N,

By Divine Providence,

Lord Archbishop of CANTERBURY,

PRIMATE of All ENGLAND,

AND

METROPOLITAN, &c.

MY LORD,

THE Experience, which, amongst many others, I have had of your GRACE'S Candour and Benevolence, hath long made me wish for a proper Opportunity of professing my Gratitude; and hath now encouraged me to presume to beg Leave to present the following Work to Your GRACE; not as thinking it

it altogether worthy your Acceptance, but as being satisfied, that the Subject would not be unacceptable to you; and convinced that Your GRACE had Generosity enough to pardon the imperfect Execution of a great and difficult Undertaking. And I think myself very highly obliged by Your GRACE's Indulgence in this Particular, as I hope it may induce all my Readers to judge of the Imperfections they may discover in this Performance, with such Candour as the very Mention of Your GRACE's Name must in some measure inspire.

I asked not this Permission, MY LORD, in order to expatiate upon those more eminent Qualities and Endowments with which Your GRACE is bless'd, and which are conspicuous to all Men from the publick and constant Manifestation of them: For, how great Pleasure soever I might take in so doing, and how much Indulgence soever I might expect from all others, I am convinced that Your GRACE would not willingly suffer them to be represented to Yourself. I shall therefore only beg Leave to observe, that they are such as have advanced Your GRACE to one of the highest Dignities in the Christian Church, and the Supreme One, under HIS MAJESTY, in the best-reform'd Part of it.—A Designation, by the good Providence of GOD, so universally approved by all Ranks and Degrees of Men, as thereby fully to demonstrate,

DEDICATION. v

monstrate, at the same Time, HIS MAJESTY's Wisdom and Your GRACE's Merit.-----
And as Your GRACE hath ever exerted those Abilities, which have so greatly distinguish'd You, to the Advancement of GOD's Glory; the Good of his Church; the Safety, Honour, and Welfare of our Sovereign and his Kingdoms, and the Promotion and Encouragement of all true Learning, that Your GRACE may long continue an Ornament to the present, as You will be an Example to future Ages, is the earnest Prayer of,

MY LORD,

Your GRACE's

Most dutiful and obedient

Stanton, Mar. 10,
1746.

Humble Servant,

MATTHEW PILKINGTON.

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- III. *A Dissertation concerning the Time and Place of the Adoration of the Wise-men.*
- IV. *The Text of the Four Gospels, without Addition or Diminution, reduced into one continued Series of History, and disposed according to due Order of Time: And the Accounts of the several Evangelists connected (where two or more relate the same Matter) so as to shew at one View, the most minute Particulars mention'd by any of them. Divided into 72 Chapters, and 500 Sections.*
- V. *Marginal References of two Sorts; the one pointing out the Text, and shewing the several Transitions from one Evangelist to another; the other, leading to all similar Facts, Passages, Duties, and Doctrines, contained in the Gospels.*
- VI. *Notes on the Evangelical History; wherein are given the Reasons for placing the several Parts of it in the present Order; and all the Difficulties that have arisen, relating to the Order and Harmony of the Evangelical Writings, are fully considered, and attempted to be solved; and several Passages in the Gospels are occasionally explained and illustrated.*
- VII. *The Contents of the several Sections of the Evangelical History; with a Table, shewing the Order and Connection of the several Parts of the Four Gospels: To which are annexed two others, shewing the Time and Place of the several Transactions recorded.*
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THE P R E F A C E.

FROM the Days of *Julian*, to this more apostate Age, it hath been the Endeavour of Men of corrupt Minds and vicious Inclinations, to debase the Authority of the Sacred Writings, and undermine that only Basis of Reveal'd Religion.—Men who were determin'd to indulge their Lusts, and gratify their Passions; and who, yet, were not willing to appear to act directly in Opposition to the Dictates of their Reason, and the Conviction of their Conscience.—Men, who were sensible that whilst the divine Authority of the Holy Scriptures was acknowledg'd, it would be impossible for a rational Creature freely, and without Remorse, to indulge himself in Vice and Sensuality.—Men, who were convinced that, in order to enjoy any true Pleasure, and real Satisfaction in this Life, it is necessary for a Man either to acknowledge the Divine Authority of the Scriptures, and act conformable to the Precepts there laid down; or to persuade and satisfy himself that these were only human Compositions; Precepts only, without Sanction or Authority.—Men, who fairly concluded, that could they but fully satisfy themselves in this latter Point, they might then be at liberty to form a Religion for themselves, to make their own Reason the Rule of their Faith, and their Inclinations the Rule of their Practice.—And who therefore undertook to be Leaders in the Cause of Infidelity, and to erect Batteries against this Barrier of real Virtue and true Religion. Hence every

every Part of the Sacred Volume hath been assaulted, with all the Rage and Virulence of blasphemous Tongues, and licentious Pens; and no Part of it more violently, or more frequently, than the Writings of the Four Evangelists; where it was imagin'd that Advantages might easily be gain'd: We therefore find them charged with Inconsistencies, Contradictions, and Falsities—Facts reduced to Allegories, and Allegories to Absurdities.—The Style, and Language, and Method, treated as not only unbecoming inspired Authors, but as dark, ungrammatical, and improper.—And, in short, no Method hath been left untried to bring these sacred Writings into Discredit, and lessen the Authority of them.

But, Thanks be to God, there have never been wanting Men, who have been able entirely to baffle the weak Attempts of these Infidels, and to vindicate these Sacred Writings against all the little Cavils of Atheistical Scriblers.—The Allegorical Scheme hath been as oft refuted as advanced, from the Days of *Origen* to our Times; and the Absurdity of it hath been particularly shewn by a learned Prelate of the present Age.—The Language and Style of the Sacred Writers have, of late, been defended against the whole Body of Critics, by an Author who hath clearly proved, that they are not liable to any just Censure; and that the Objections which have been raised against them, proceeded from the Want of that superior Learning which he was Master of.—The Method and Order might generally appear to be regular; and the Imputation of Inconsistency and Contradiction might appear to be groundless, to any one who would carefully attend to, candidly examine, and judiciously compare the several Observations already made by Harmonists and Commentators. But this would be a Work of Trouble and Difficulty—a Work which those Men who hate to be convinced, as much as to be reformed, will never set about, in a proper Manner. They are well enough pleased that they can find some Disagreement amongst those who have undertaken the Defence of the Gospels in these Particulars; and they are glad that, from the different Opinions of Harmonists and Commentators, they can raise an Argument against the Harmony and Consistency of the Evangelical Historians: And here, I must confess, they have had but too much Room to indulge a licentious Humour. The great Numbers who, from Age to Age, have undertaken to harmonize the Gospels, shews that something was yet thought to be wanting for the Completion of that Design: And the great Variety of Methods that have been pursued, and Opinions that have been advanced, must make us acknowledge, that there are a great Number of Errors, and much false Reasoning, in the Evangelical Commentaries: And all these have been supposed, by the *Infidels*, to arise from something more than the Obscurity of the Writings they were endeavouring to explain and reconcile; and have been sufficient to persuade them, of what they were so willing to believe, that there were unsurmountable Difficulties in the Attempt.

I am far from thinking, that to harmonize the Gospel is a Task attended with no Difficulty: And the Difficulty of the Task, and its being unsuccessfully undertaken by so many, had almost discouraged me from engaging in it. But as I was convinced, by the general Reception of these Writings from the first Ages of the Church, that they were the Compositions of those who were endued with Power from on High, and led into all Truth; and that, consequently, their Compositions must be uniform and consistent, I could not doubt but that we had, in these Gospels, such an History of the Life and Actions of our Saviour, as either is, or is possible to be, reduced to the Order in which the several Matters recorded, were transacted. I must confess, that I have been often greatly surprized, to find such different and inconsistent Methods made use of, to settle the Order of Facts: But at the same Time have generally thought it not difficult to discover the Causes of the most material Errors that the Commentators and Harmonists have been guilty of. And therefore I attempted to reduce the History to a proper Series, by which, these apparent Errors, and seeming Difficulties, might be removed: And when, from a careful Examination of the several Parts, I had digested them into something of a different Order from what they have hitherto been placed, I could not but be of Opinion, that there appeared, in some measure, that Harmony and Consistency, which I was satisfied might be found and discovered in the Evangelical Writings. Applying, therefore, to the Examination of the several Passages which had given Room for the greatest Variety of Opinions, and seemed to be attended with most Difficulty, I generally found that those Difficulties had arisen from the Want of a sufficient Attention to the literal Sense of the Words of the Evangelists—that they were the best Commentators upon each other—that the Harmonists had rather made, than found, the Gospels so confused as they appeared to be, in the Series in which several of them had placed them—that there was, in most of them, a due Order and Method generally observed, which several Harmonists have very unnecessarily and injudiciously receded from; and—that the seeming Contradictions and Inconsistencies, which the Infidels would make an Handle of, are nothing more than the Errors of Harmonists, occasioned by their connecting Passages which ought to be considered separately, and separating those which ought to be connected. When, therefore, by separating the distinct Passages, and connecting those only which have a proper and necessary Relation to each other, I had formed a Series of Evangelical History plain and consistent, I imagined that it might be of some Service to the Publick, to communicate the Result of my Enquiries; that, if I have been successful in them, they may tend to the Vindication and Illustration of these Sacred Writings. And as it hath pleased God to give me Time and Opportunities to go through with this Examination, I cannot but hope, as well as desire, that it may tend to his Glory; which hath often been manifested by weak and unworthy Instruments.

It will appear, that, with Regard to the Order of Facts, and the Connection of Passages, I concur not altogether in Opinion with any Author: Neither are there many Things advanced here entirely new. Out of the

great Number of Authors, whom I have consulted, upon this Subject, I have collected the various Sentiments, upon all the particular Points of History, and examined them with proper Care; not willing to reject any, without, what appeared to be, a sufficient Reason for so doing; and glad when I could find them to be agreeable to, and consistent with, the Series of the Evangelical Relations. I am willing that what is here found, should be esteemed a Collection, rather than a Discovery, of Truths. And I am ready to express my Obligations to, and Regard for, all those several Authors who have gone this Road before me; acknowledging that there is scarcely any one, from whom I have not received some useful Informations.

As to the Particulars wherein I agree or disagree with any Author, I imagined it would be tedious to the Reader, as well as disagreeable to myself, to recite them: for I cannot think that there would be either Service or Pleasure, in exposing the Mistakes and Errors of those, who, in many Respects deserve our Attention and Esteem. Therefore, tho' I very widely differ from all Authors, in some Particulars, the only Method I shall take to correct their Mistakes shall be, by endeavouring to establish a contrary Opinion, by good Arguments, and substantial Reasons: And if the present Order and Connection shall appear to be well-grounded, it will be a sufficient Confutation of any other Hypothesis, by whomsoever advanced, or by whomsoever defended.

The general Errors of the several Writers will appear, from observing the general Methods they followed, in order to harmonize the Gospels; the Examination of which will shew how the Light of the Gospel, in this Particular, hath, from Age to Age, been more and more apparent.

(1.) *Tatian* is the most ancient Harmonist we meet with. (For if *Theophilus*, Bishop of *Antioch*, had before written on that Subject, as *St. Jerom* intimates^a, that Work is lost. We have, indeed, a Treatise upon the Gospels, ascribed to him, remaining^b, in which the Author undertakes to allegorize, not to harmonize them.) *Tatian* was an *Assyrian*^c, (or an *Alexandrian*^d), who wrote about *A. D.* 170. And a Piece under his Name is transmitted to us^e; which might properly have been call'd, *A Summary of the Facts and Doctrines contained in the Gospels*; but by no means deserves the Title it bears, of *An Harmony of the Gospels*. Here, tho' the present Order of *St. Matthew* is generally observed, in the Recital of the Facts, yet this is sometimes receded from, without any apparent Necessity or Reason—Several Matters, that have an evident Connection, are disjoined—And several Passages, which bear very little Resemblance to each other, and are plainly Accounts of different Facts, are improperly connected—The Order of all the Gospels is arbitrarily transposed—The Times and Seasons cannot be distinguished: And, it must be acknowledged, that were we to judge of the Gospels by this Writer, we could by no means vindicate them from being guilty of Misrepresentations and Contradictions. In Note on § 157, I have given a

^a *Ad Algasiam.*

^b *Bibliotheca Patrum*, tom. i.

^c *Bibliothèque de Du Pin*, tom. i.

^d *Biblioth. Patr.* tom. vii.

^e *Ibid.*

Specimen of this Author's Method; and am satisfied that I need only refer to that, to convince every Reader of what I have here asserted.

(2.) *Ammonius*, an *Alexandrian*, published a Work, in the third Century, which bears a more proper Title than the former, being only called, *Evangeliorum Narratio*^a. But whoever expects to find there a methodical Narration of the Matters contained in the Gospels, will be very much disappointed: for he so exactly follows the Method of *Tatian*, that I can scarce doubt of his making an Abridgment only of that Work. I am not solicitous whether these two Pieces be ascribed to their true Authors or no^b: They are certainly the most ancient we have of this Sort; and they seem, therefore, to have had too much Regard paid them by the After-writers on this Subject.

(3.) About the Year 330, *Juvencus*, a *Spaniard*, wrote the *Evangelical History* in Heroic Verse^c. I shall leave the Learned to judge, whether his Poetry was a proper Foundation for the Hopes he had conceived, and which he thus expresses:

*Nobis certa fides æternæ in secula laudis,
Immortale decus tribuet, meritumque rependet.
Nam mihi carmen erunt Christi vitalia gesta:
Divinum, in populis, falsi sine crimine, donum.
Nec metus, ut mundi rapiant incendia secum
Hoc Opus: Hoc etenim forsannè subtrahet igni,
Tunc cum flammivomâ descendet nube coruscans
Judex, Altitroni Genitoris gloria, Christus.*

I must confess I can allow him no great Merit as an Harmonist: He recedes very little from the Method observed by *Tatian*; only he keeps more closely to the present Order of *St. Matthew's Gospel*; and, indeed, seems to have made that his Guide: And in this he is followed by (4.) *St. Augustine*, who, about the Year 400, wrote his Treatise *De Concordia Evangelistarum*.

(5.) *Comestor*, a *Frenchman*, about 1180, wrote his *Historia Evangelica*, which in Method differs very little from that of *Tatian* and *Ammonius*.

(6.) *Guido de Perpiniano* publish'd his *Concordia Evangelica* about 1330. He, in a great measure, follows *St. Augustine*, adhering to the present Order of *St. Matthew's Gospel*: And he was of Opinion, that, wherever any Relation of Facts or Doctrines appear any thing similar, in any of the Gospels, or any of the Parts of them, those Passages ought to be connected, as being Accounts of the same Fact or Discourse, tho' given in a different Manner. For Example, Several Doctrines were delivered by our Saviour, at different Times, and on different Occasions, correspondent to those contained in the Sermon on the Mount. Now wherever he met with any Doctrines similar to these, in any Part of *St. Mark's* or *St. Luke's Gospel*, he transposed them so, as to connect them with Saint

^a *Biblioth. Patr.* tom. vii.
& *Moreri*.

^b Voyez *Biblioth. de Du Pin*, tom. i. *Diction. de Bayle*
^c *Biblioth. Patr.* tom. viii.

Matthew. And this is a View of the Order to which he hath reduced those Gospels, for that Purpose.

	St. <i>Matthew</i>	St. <i>Mark</i>	St. <i>Luke</i>
Christ's Sermon on the Mount.			6 17—25
			14 34—
			8 16—17
			16 17—18
			12 58—
			6 27—36
		9 48—	11 1 — 5
		4 21—22	12 32—35
	5 1 to 8 1	11 25—27	11 34—37
		4 23—25	16 1—16
			12 13—32
			6 36—43
			11 5—14
			6 43—46
			6 25—27
			6 46—

I am convinced how groundless it must appear to every Reader, to suppose St. *Mark's* and St. *Luke's* Gospels to be such confused Rhapsodies as they are here represented. And I cannot but be surprized that any Person who could imagine them to be such, should undertake to harmonize them. Yet this hath, in some measure, been the Opinion of all those I have hitherto mentioned, who have all, with great Freedom, transposed the present Order of these Gospels: And the same Method was likewise continued by (7.) *Ludolphus*, a *German*, (who wrote his *Vita Christi* about the same Time with *Guido*;) And (8.) *John Gerson*, who publish'd his *Monotessaron* about the Year 1420.

(9.) About the Year 1537, *Osiander*, a Protestant Minister of *Germany*, publish'd his *Annotationes in Evangelicam Harmoniam*, wherein he alters not the present Order of any of the Gospels; but wherever similar Facts or Doctrines are placed variously, he imagines they ought to be distinctly considered. But, if the arbitrary Method of transposing all the Gospels, led the first Harmonists to connect Passages they ought not; the Method which *Osiander* determined to pursue, obliged him to suppose some Passages to be Accounts of different Facts, which, upon any impartial Examination into the several Circumstances related, must appear to be the same; *e. g.* Two Sermons are supposed to have been preached upon the Mount; one related by St. *Matthew*, and the other by St. *Luke*. (See § 90, &c.)—Two Centurions Servants are supposed to have been healed. (See § 116.)—Two Women are supposed to have been healed of an Issue of Blood;—Two Damsels to have been raised from the Dead. (See § 157.)—And two Tempests to have been stilled upon the Sea. (See § 153, &c.)—Hypotheses which every Reader will, I am satisfied, condemn.

(10.) The next Harmony I meet with, is that of *Corn. Jansenius*, Bishop of *Ghent*, publish'd about 1550. He follows the confused Method of the first Harmonists: And (11.) *Calvin*, whose *Harmonia ex tribus Evangelistis* appear'd in 1555. hath very nearly followed the Steps of *Perpinian*. (See N^o 6.) He omits St. *John's* Gospel, in his Harmony, as having very little Connection with the others: And yet I may here observe, that this Gospel is one of the principal Guides to an Harmonist, as it mentions the several Passovers, and distinguisheth the Times by Notations omitted by the other Evangelists.

(12.) In Opposition to *Calvin*, *Carolus Molinæus*, a celebrated *French* Lawyer, publish'd an *Evangeliorum Unio*, in 1565. He appears to have taken but little Pains in this Cause: for he so nearly copies after *Osiander* (See N^o 9.) that he evidently seems rather to defend his Opinion, than to advance a new one.

(13.) There was an Harmony publish'd with the *Rhemish Testament*, in 1582, in the confused Method of the first Harmonists: which was also followed by (14.) *Beaux-ami*, whose Harmony and Annotations were first printed (as far as I can discover) in 1583.

(15.) *Gerrard Mercator*, the great Geographer, publish'd an Harmony, in 1590. wherein he keeps steadily to the present Order of St. *Matthew*, transposing the others; but with more Caution than *Perpinian*. (See N^o 6.) And I cannot but allow, that he hath fallen into as few Errors as his general Method would well admit of.

(16.) The Harmony of *Martin Chemnitius*, (who died in 1586.) was revised by *Lyserus*, and afterwards by *John Gerbard*, who entirely approved his Plan. But he too much followed the Method of the first Harmonists: And though he saw and reformed several of their Errors; yet he sometimes takes the Liberty of receding from the present Order of all the three first Gospels. And (17.) what was publish'd by *Perkins* at *Cambridge*, in 1597. is an Abstract only from *Chemnitius*; who, indeed, was chiefly followed by all Harmonists, with very little Variation, for half a Century: In which Compass we meet with many of those mentioned in the Catalogue, at the End of this Preface, both *English* and *Foreigners*. Amongst which I must particularly mention (18.) *Sebastian Barradius*, call'd, for his great Zeal, Knowledge, and Industry, the Apostle of *Portugal*; who, tho' he follows much the same Method with *Chemnitius*, cannot well be supposed to have copied after him, as he appears to have been engaged in this Work, before that was publish'd: And he deserves our Thanks, for collecting the various Opinions of all the ancient Fathers, upon every Particular mentioned in the Gospels, with great Care and Fidelity; which renders his Work a valuable Commentary.

(19.) *Tho. Cartwright*, who publish'd his Harmony about 1630. makes the present Order of St. *Mark* his Rule for Method, but takes great Liberties in the Transposition of St. *Matthew* and St. *Luke*.

(20.) In 1654 was publish'd the Second Part of the *Annals* of Archbishop *Usher*; in which is comprized an Harmony of the Gospels, by Dr. *John Richardson*, Bishop of *Ardagh*; who seems happily to have first discovered the Method that must be generally pursued, in order to reduce

the several Evangelical Accounts to a proper Series: And the Discovery which he made, (as the Archbishop observes) is this: That *St. Matthew* hath only neglected the Order of Time, which is regularly and constantly observed by the other three Evangelists. (*St. John*, indeed, takes so little Notice of what is mention'd by the others, and so plainly appears to have followed the proper Series of History, that the freest Pens have rarely taken Occasion to transpose his Order: I have only observed, that *Tatian*, *Comestor*, and *Ludolphus*, place Chap. vi. before Chap. v.) The Truth and Value of the Observation of *Dr. Richardson*, hath been acknowledged by most of our later Writers on this Subject, as (21.) *Le Clerc*, 1701. (22.) *Whiston*, 1702. (23.) *Bedford*, 1730. &c. And the Foreigners (24.) *Du Pin*, and (25.) *Butini*; who, tho' they differ from *Bishop Richardson*, and among themselves in many Particulars, yet all agree to follow the general Method here mentioned.

(26.) *Dr. Lightfoot* publish'd Part of his Harmony in 1644, and the Whole in 1654. He also appears to have discovered the Necessity of adhering to the present Order of *St. Mark* and *St. Luke*, which he never transposes except in this Instance:

Sect.	<i>Matthew</i>				<i>Mark</i>				<i>Luke</i>			<i>Ev. Hist.</i>
39	8	23	9	2	4	36	5	22	8	22	41	§ 153—156.
40	9	10		18	2	15		23	5	29	—	80—83.
41	9	18		27	5	22	—	—	8	41	—	157.

I have taken particular Notice of the Impropriety of this Transposition in Note on § 157.

(27.) I cannot but wonder to find *Lamy* (who acknowledges that he had seen both *Usher's Annals* and *Lightfoot's Harmony*,) pursuing the Method followed by *Mercator*, &c. (See N° 15.) He deserves Esteem as a judicious Commentator; and we may justly think ourselves obliged to him for his *Apparatus Chronologicus & Geographicus*.

(28.) *Monf. de Tillemont*, in his Ecclesiastical Memoirs, hath given us the Life of *Christ*, collected from a *Concordia Evangelica*, printed at *Paris* 1653. which I have not been able to meet with; but which I have some Reason to conclude to be the same as was printed along with the large Bible of *Monf. Sacy*, 1669. and which follows the Method of *Chemnitius*. (See N° 16.)

(29.) The *Harmonia Evangelica* of *Monf. Toinard*, publish'd 1707, hath deservedly met with very general Approbation: For he not only pursued the true Method in general, but he was furnish'd with great Learning and Judgment; and he applied himself with great Care and Diligence, to settle the several Circumstances mention'd by the different Evangelists: And he allow'd himself Time for the Completion of his Design: And he appears not to have been attached to the particular Method or Opinion of any other Author: And by these Means he hath avoided most of their Errors. And though I agree not with him in every Particular; yet I am very ready to make my Acknowledgments for the Helps received from his learned Labours.

(30.) I must not omit to take some more particular Notice of the *Harmony* Mr. *Whiston* publish'd, at a Time when there was Reason to hope that his Learning would only have been employed in the Service of true Religion, and the Promotion of useful Knowledge. In this Piece there are several judicious Observations, and well-grounded Remarks: The Time of the Beginning of *Christ's* Ministry is there properly stated; and the Series of the History is generally carried on with good Judgment. As to the Particulars wherein I concur not with this Author, they are most of them specified, and considered, in the *Dissertations* and *Notes*. But could I have allow'd his Performance to have been perfect, with respect to Method; yet, as he gives the Gospels in different Columns, I imagine that this present Undertaking would not have been thought altogether useless and unprofitable.

These are but a small Part of the great Number of Authors who have undertaken this Subject: But from these we have a View of all the general Systems of Harmonizing made use of: And I must conclude, that it would be but tedious to the Reader, to be particular in giving an Account of Harmonies that have nothing singular in them, which ought to be taken Notice of in this Place. And I imagine it may be thought sufficient, to have annexed a Catalogue of such Writers as have treated particularly of the Order and Harmony of the Gospels; omitting the Mention of such Commentators as have only occasionally touch'd on some Particulars thereunto relating.

The Manner in which the several Harmonies have been wrote, hath been very different, as well as the Order of them. (1.) The first Harmonists gave the History of the several Matters contained in the Gospels in a continued Discourse; and such Language as they thought proper; some more succinctly, others more at large: See *Tatian*, *Ammonius*, and *St. Augustine*. And this Method hath been followed by Authors of different Ages and Nations, under the Titles of *The Life*, or, *The History of Jesus Christ*, &c. (2.) Some have annex'd to their Histories of this Sort, pious Reflections, and suitable Meditations; and so have rendered their Labours useful to Mankind; as I hope very many of our own Country have experienced from the valuable Work of Bishop *Taylor*, and that more compendious one of Mr. *Reading*; and from the pious and judicious Exposition of Dr. *Doddridge*. (3.) Others have given us the Text of the four Gospels in different Columns; that we might at once have a View of the several Accounts which the Evangelists have left us, of the particular Matters recorded. And many have added Commentaries and Notes on the several Parts of the Gospels: See *Calvin*, *Chemnitius*, *Barradius*, *Lightfoot*, *Lamy*, *Whiston*, *Toinard*, &c. &c.

The Method here attempted, of giving a full and methodical Relation of the Evangelical History, by properly connecting and disposing all the Parts of the several Gospels, hath been before made use of. (1.) *Henry Garthwait*, in 1634, publish'd the Evangelical History in a connected Series, properly styling his Work *Μονοτέρας ἀγην*. But it must be observ'd, that what we have said with respect to *Chemnitius*, &c. (N^o 16.) is also applicable to *Garthwait*, who avowedly delivers the History in the same Order.

Order. (2.) I meet with an anonymous Harmony of this Sort, licensed at *Paris* 1669, intituled, *Histoire & Concorde des quatre Evangelistes, contenant, selon l'Ordre de Tems, la Vie & les Instructions de notre Seigneur Jesus Christ*. The Author hath succeeded well in the connecting Part, and the Work may be read with Pleasure; but the general Method of it is much the same with that of *Garthwait*. (3.) We have also an anonymous *History of our Saviour Jesus Christ, related in the Words of the Scripture, &c.* publish'd in 1705, (and ascribed by some to Mr. *Lock*.) The Method of *Le Clerc* is herein exactly observed. (See N° 21.) (4.) *Lamy* hath given us an History of this Sort, extracted from his own Columns. (See N° 27.) (5.) The History may be read in a continued Series, and in the very Words of the Evangelists, by attending to the accurate Method in which *Monf. Toinard* hath pointed out all the Variations in the several Gospels: For he hath evidently spared no Pains, either in his Study, or at the Press, to make his Work every Way useful. But I imagine that a Reader would rather chuse to be eased of the Trouble of so frequently referring from one Column to another: The much greater Part are not qualified to read the Gospels in their original Language; and very many, not in any other than our own: which necessarily renders the learned Labours of many of the Authors here mentioned useless to them, and may possibly make this Work the more acceptable.

As to the Order in which the several Parts of the History are here placed, and the Manner in which the several Gospels are connected, I shall submit them to the Reader's Censure, without offering to prejudice his Judgment. I can scarcely hope to have given entire Satisfaction in all the several Points whereupon Opinions have so widely differed, with respect to Order. But if it may be allowed, that some Mistakes are here rectified, or any of the Difficulties removed, which have so long obstructed the Completion of this Design, the candid Reader will, I hope, be inclined to look with a favourable Eye upon this Attempt, and not esteem it an useless, tho' an imperfect, Performance.

With Regard to the several Sections where the Accounts of different Evangelists are connected, I shall only observe, that I have endeavour'd to relate the Matters in the fullest Manner that could be, to avoid Tautology: And so far I may presume to say, that I have not willingly omitted to recite every Word that appear'd proper to make the Accounts more intelligible or circumstantial. This hath occasioned the Transitions from one Evangelist to another to be very frequent, even where they sometimes may scarcely appear to have been necessary: but I determin'd, not to neglect inserting every Word that I thought might either give any Addition or Illustration to the Accounts. By this Means, perhaps the Style may be found not to be so uniform as might be expected in an History: but the Accounts are more full and particular; and the History truly Evangelical. 'Tis, however, with great Pleasure that I see so little Room for Objection on this Head, notwithstanding the Diversity of Authors, and the frequent Transitions from one to another.

What I have thought necessary to say in the Justification of the present Order of any Part of the History, or for the Illustration of any particular Passages, will be found in the Notes; in which, as well as in the Dissertations, there were several Remarks occasionally made, relating to the general Order and Method of this History, and which might have been proper to be inserted in the Preface, but which it is needless to repeat.

If, in the Course of my future Studies, or by the Advice and Information of others, I should be made sensible of any Omissions or Mistakes that have been here made, I shall be ready, on all Occasions, to acknowledge, supply, and rectify them. And should this Work be thought to require and deserve a Correction, and a future Impression, I shall think it incumbent upon me to make any Additions or Alterations that shall appear necessary. And I shall think myself happily rewarded for my Labours, if I shall have been able to have improved any one in the Knowledge, and confirmed him in the Faith, of our Lord and Saviour *Jesus Christ*.

Advertisement.

THE History is divided into Chapters of a moderate Length, and nearly equal, for the Convenience of reading it in private, or in Families, by proper Portions.

The Reason and Use of the Division into Sections will appear, by looking into the Contents, and the View of the Order and Connection of the Gospels.

All the Numbers mark'd in the Right-hand Margin refer to the Sections, except mark'd *y* Verse.

Any Part of the History may be referr'd to by a common Concordance; any Chapter and Verse being readily found in the View of the Order and Connection, &c.

A

CATALOGUE of HARMONISTS;

With the Titles of their WORKS.

- A**Drickomius, *Christian*. Vita Jesu Christi ex quatuor Evang.
 Alefius, *Joannes*. Harmonia quatuor Evangelistarum.
 Althoferus, *Christoph*. Harmonia Evangelistarum medullata.
 Ammonius, *Alexandrin*. Evangeliorum Narratio.
 Anonyme, Histoire & Concordes des IV Evan. Brux. 1674.
 Anonymous, Hist. Narration of the Life, &c. of J. C. Oxf. 1685.
 Anonymous, The History of our Saviour J. C. Lond. 1705.
 Anonymous, Harmonia Evang. Gr. Lat. Annot. Osiandri.
 Arduenas, *Joan. Rob*. Mysticæ Ezechielis Quadrigæ.
 Augustinus, *Sanctus*. De Concordia Evangelistarum.
 Barradius, *Seb*. Comment. in Concordiam & Hist. Evang.
 Beaux-ami, *Tho*. Comment. in Harmoniam Evangelistarum.
 Becillus, *Cæsar*. Evangeliorum Connexio.
 Bedford, *Arthur*. Scripture Chronology.
 Boudinus, *Joan*. De Gestis & Gloria Christi.
 Broekwey, *Ant*. Breve Evangeliorum Monotessaron.
 Bruno, *Carthus*. Harmonia Evangelica.
 Buissonius, *Joan*. Historia et Harmonia Evangelica.
 Bullingerus, *Henr*. Dispositio Historiæ Evangelicæ.
 Butini, *Pierre*. Histoire de la Vie de Jesus Christ.
 Calixtus, *Geor*. Quatuor Evangeliorum Scriptorum Concordia.
 Calvinus, *Joan*. Harmonia ex Evang. tribus composita.
 Cartwright, *Tho*. Harmonia Evangelica.
 Casia, *Simon de*. Gesta Christi.
 Chemnitius, *Martin*. Harmonia Evangelica.
 Clarke, *Sam*. The Harmony of the Gospels.
 Clerc, *John Le*. The Harmony of the Evangelists.
 Cluverius, *Joan*. Harmonia Evangelistarum.
 Comeslor, *Petrus*. Historia Evangelica.
 Copus, *Alanus*. Historiæ Evangelicæ Syntaxis.
 Doddridge, *Philip*. The Family Expofitor.
 Garthwait, *Henry*. Monotessaron.
 Gerbardus, *Joan*. Evang. Harmoniæ Chem. Lys. Continuatio.
 Gerson, *Joan*. Concordia Evangelica.
 Goletus, *Rob*. Tetramonon quatuor Evangeliorum.
 Haye, *Joan. de la*. Evangelistarum quaternio.
 Hus, *Joan*. Harmonia Evangelica.
 Jansenius, *Corn. Gand*. Vita Christi ex quatuor Evangeliiis.

- Juvencus, Hispanus*, Historia Evangelica.
Lamy, Bern. Comment. in Harmoniam quatuor Evangelistarum.
Lightfoot, John, The Harmony, &c. of the New Testament.
Lombardus, Petrus, In Concordiam Evangelicam.
Lubinus, Eilcardus, Monotessaron.
Lubomlius, Severinus, Monotessaron Evangelicum.
Ludolphus, Saxo, Vita Christi ex quatuor Evangeliiis.
Lutz, Renhardus, Historia Christi ex quatuor Evangeliiis.
Lysserus, Polyc. Vita Christi secundum quatuor Evangelistas.
Mercator, Jer. Harmonia quatuor Evangelistarum.
Meuschius, Theob. Harmonia Evangelica.
Molinæus, Car. Evangeliorum Unio.
Osiander, Andr. Annotationes in Evang. Harmoniam.
Perionius, Joachimus, Monotessaron ex quatuor Evangeliiis.
Perkins, Will. The Order of the Gospels.
Perpiniano, Guido de, Concordia quatuor Evangelistarum.
Pezron, ——— Historia Evangelica.
Pin, L. Ellies du, Histoire Evangelique.
Reading, Will. The Life of Jesus Christ.
Régis, Vincent, Dilucidatio Evangelica.
Rhemish Testament, Sum and Order of the Evangelical History.
Riccus, Barth. Monotessaron Evangelicum.
Richardson, John, Harmony, &c. in Usher's Annals.
Rojas, Franc. de, Comment. in Concordiam Evangelistarum.
Rubus, Joan. Harmonia quatuor Evangelistarum.
Salmeron, Alph. Comment in Evangelicam Harmoniam.
Sanfonus, Nich. Jesu C. Vita in Epitomen redacta.
Stephanus, Rob. Harmonia Evangelica.
Tatianus, Alexandrinus, Evangeliorum Harmonia.
Taylor, Jer. The History of the Life and Death of the Holy Jesus.
Toinard, Nich. Evangeliorum Harmonia.
Vossius, Joan. Ger. Harmonia Evangelica.
Wells, Edw. Treatise on the Harmony of the four Gospels.
Whiston, Will. Harmony of the four Evangelists.
Wirth, Geor. Vita Jesu Christi ex Evangeliiis.
Zacharias, Episc. Chrysop. De Concordia Evangelica.

Quotations are made by these HARMONISTS from others, whose Works
 I have not examined, viz.

- Anonymus*, Historia & Concordia Evangelica. Paris 1653.
Avenarius, Joan. Vita Jesu Christi ex quatuor Evangeliiis.
Ausoles, Jac. de, Evangelia secundum Evangelistas.
Beauport, Benj. Harmonia quatuor Evangeliorum.
Bonaventura.
Bruchius, Ant. Monotessaron Evangeliorum.
Bugenhagenius, Joan. Concordia Evangelica.
Codomannus, Annales S. Scripturæ.

Copius,

- Copius, Bern.* Harmonia quatuor Evangelistarum.
Craddock, Harmony of the Gospels.
Crellius, Paulus, In Evangelia Monoteffaron.
Crommius, Adrian. Concordia Evangelica.
Henrietus, Prothasius, Harmonia Evangelica.
Jansenius, Corn. Iprens. Tetrateuchus.
Izusquius, Pet. Series Evang. Christi.
Lydiat, Tho. Evangelium contractum ex quatuor Evang.
Matthæsius, Joan. Vita Jesu Christi ex quatuor Evangeliiis.
Meschinus, Gotwaldus, Tabula nova Harmoniæ Evangelicæ.
Oenopola, Geor. Harmonia Evangelica.
Paris, Joan. de, Margarita Evangelica.
Puteo, Herbofo, Gabriel a, Tetramonon.
Radmannus, Barth. Vita Jesu Christi ex quatuor Evang.
Riccus, Barth. Vita D. N. J. C. ex Verbis Evangeliorum.
Robertus, Joan. Quadriga Evangelica.
Scomerus, Conr. In Evangeliam Concordiam.
Seelmaterus, And. Symphonia nova Evangelica.
Selneccerus, Nic. Harmonia Evangelica.
Sigelius, Matt. Geor. Vita Jesu Christi ex 3 priorib. Evang.
Villalos, Didac. de, Concordia Evangelica.



CHRONOLOGICAL DISSERTATION, &c.

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- IV. Herod overcame Antigonus, and took Jerusalem, *A. J. P.* 4677.
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- XVIII. Of the Time of the Baptism of Christ: And the Beginning and Duration of his Ministry.
- XIX. Of the Time of his Death.
- XX. Whether our Saviour eat his last Passover at the same Time with the other Jews.
- XXI. Of the Eclipse mention'd by Phlegon.
- XXII. Daniel's Prophecy of the lxx Weeks, considered.
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C H R O N O L O G I C A L D I S S E R T A T I O N, &c.

I. **T**HE Order and Succession of the several Matters recorded in the Evangelical Writings might be more easily ascertained, and the Chronological History of our Saviour's Life and Actions might be given in a much more satisfactory Manner than it hath been hitherto done; could we, with any Certainty, determine the Times of his Birth—his Baptism—the Beginning of his publick Ministry—and his Death.

But, tho' it will be allow'd that the true stating of these Points would be of great Service towards illustrating the Order and Succession of all the other Matters contained in the Evangelical Writings; yet it may be thought a Piece of Vanity and Presumption in any one, to hope for Success in an Attempt which hath been made in vain, through all Ages, by Men of the greatest Learning and Judgment of their Times. But I shall endeavour to vindicate myself from such a Censure, by declaring, that I imagine it to be impossible, in these Days, to throw the Light of Demonstration upon Matters, that have been so long and so deeply involv'd in Obscurity: And that I presume not to think, that I shall be allowed to determine finally in a Controversy of this Nature. I shall, indeed, be glad if I can contribute any thing towards the Illustration of these Points; and therefore I shall endeavour to collect the scatter'd Rays of Light, which the Evangelists, and the Historians, and Commentators, both ancient and modern, have given us into these Matters, and let it shine with what Strength it can upon the Object; and to remove several ill-grounded Conjectures and Hypotheses, which have been the Clouds that have hitherto intercepted it. All that I dare hope, or flatter myself with, is, that I shall escape Censure from those whose superior Judgment shall discover to them the Imperfections of this Performance; since they cannot but be acquainted with the Difficulties and Obscurities to which Enquiries of this Nature are necessarily liable. And I am willing to think that the Design will plead something in my Favour, tho' I should be found deficient in the Execution of it; this being intended as a proper and a necessary Introduction to the more clear Illustration of all the other Facts recorded in the Evangelical Writings; as well as to vindicate the Evangelists from any Imputation of Error, in their Notations relating to the Times of these more remarkable Æras of our Saviour's Life.

In these Hopes I proceed, to enquire, *First*, into the Evidence we have relating to *the Time of the Death of Herod the Great*; a Piece of Chronology necessary to be settled, in order to the more clearly stating the Time of the Birth of *Christ*: because, if we can fix the Time of the Death of *Herod* with any Certainty, we have Demonstration of the Falsity of all those Calculations which place the Birth of *Christ* after that Æra; it being
a certain

a certain and indubitable Matter of Fact, That *Jesus was born in Bethlehem, in the Days of Herod the King*^a.

II. THE Time of *Herod's* Death hath been long controverted amongst the Chronologers, and must still appear to be a Question not easy to be determined, if we judge by the Variety of Opinions, and the great Names by which they are severally supported: For, it is placed in the Year of the *Julian* Period

4710. By *Usher*^b, *Kepler*^c, *Cary*^d, *Allix*^e, and several others^f.

4711. By *Lamy*^g, *Toinard*^h, the Author of the *Critical Examination of St. Matthew's and St. Luke's Gospel*ⁱ, &c.^k

4712. By *Langius*^l, *Bedford*^m, &c.ⁿ

4713. By *Scaliger*^o, and *Strauchius*^p.

4719. By *Lydiat*^q, and *Baronius*^r.

From the bare Recital of this Diversity of Opinions it will appear, as tho' we had no ancient, or at least no authentic Accounts, relating to this Matter; or that the Accounts we have are so dark and confused, that we can make no satisfactory Conclusions from them: And therefore it may be thought a vain Attempt, to endeavour to come at any Certainty in this Matter; for the Illustration of which, I pretend not to have discovered any Records that have escaped the Notice and Observation of those who have gone this Road before me. But I must declare, that I imagine, that this Diversity of Opinions hath been more occasion'd by the Prejudices of the Commentators, than the Obscurity of the Historians. It is but too common for Men of the greatest Abilities to espouse certain Hypotheses, upon weak and uncertain, and often upon false Grounds. These Suppositions they reduce to Axioms; and, afterwards, every thing they meet with relating to that Subject, must either be drawn, some Way or other, to favour their Opinions, or be absolutely rejected, as false. And this Sort of Prejudice hath not been more frequent, or prevail'd more strongly, in any Points, than those which we are to consider in this Undertaking. From hence alone we may account for most of the Anachronisms we meet with in the Writers upon these Subjects: And hither we may trace the Fountain of almost all the material Errors and Misrepresentations of the Evangelical Commentators and Harmonists; and several of these I shall have Occasion particularly to point out in the Sequel of this Work.

Sensible of the Errors arising from a Prejudice in Favour of any Opinion that is not establish'd upon good Grounds, and averse to forming Arguments in Support of any Hypothesis, by wresting the Words of an Author to a Meaning inconsistent with every thing but our own particular Sentiments; I flatter myself that I shall guard against the Danger of en-

^a *Matth. ii. 1.* ^b *Annales Mundi.* ^c *Silva Chronologica*, p. 8, &c. ^d *Palæologia*, p. 92. ^e *De Anno Natali*, p. 4. ^f *Vide Lami Apparatus Chronol.* par. I. cap. vii. § 4. *Strauchius Breviar. Chronol.* lib. iv. c. 36. ^g *Apparat. Chronol.* ubi supra, & cap. ix. § 1. ^h *Harmonia Evangelica*, § 25, &c. ⁱ *Lond.* 1738. 8°. ^k *Vid. Strauchii Brev.* ubi supra. ^l *Lib. ii. De Anno Chr.* cap. 18. ^m *Scripturae Chronology*, p. 741. ⁿ *Strauchii Brev.* ubi supra. ^o *De Emendatione Temporum*, lib. v. ^p *Breviar.* ubi supra. ^q *De Emendatione Temporum*, ad A. M. 3974. ^r *Apparatus ad Ann. Eccles.* tom. i. N° 84.

deavouring to make strong Conclusions from weak Principles, and of misrepresenting any material Testimonies that I meet with relating to these Enquiries.

III. THE History of *Herod* and his Family, we learn from *Josephus*, an Author whose Credit is remarkably establish'd^a: And it is from diligently collecting, and carefully revising, the several Accounts which he gives of that Family, that I hope to be able to conclude, with some Degree of Certainty, concerning the Time of *Herod's* Death.

He informs us, that *Herod* was made King, by the Romans, in the 184th Olympiad, C. Domitius Calvinus II. and Caius Asinius Pollio, being Consuls^b.

The Difference between the Computations of *Verrius Flaccus* and *Varro*, relating to the Year of the building of *Rome*, hath occasion'd a Variety of reckoning in the *Fasti Consulares*. *Varro* dates it from the third Year of the Sixth Olympiad, and *Flaccus* from the fourth^c. And accordingly, the Consulship of C. Dom. Calv. II, and C. Asin. Pollio, is differently assign'd to A. U. C. 713 and 714. *Varro's* Account is generally esteem'd the more correct^d; which I shall therefore follow: And, according to that, the first Year of the 185th Olympiad began at Midsummer A. U. C. 714. The Consulship of C. Dom. Calv. and C. Asin. Pollio, commenced Jan. 1. 714. And consequently *Josephus's* Date of the Time of *Herod's* being made King, limits it to the former Part of A. J. P. 4674. Again,

Josephus tells us, that, when *Herod* went from *Alexandria* to *Rome*, to solicit the Affair of the Kingdom, he set out in Winter, and in the very Height of the bad Weather^e: And that when he came to *Rome*, he got his Business dispatch'd in seven Days time^f. If then *Herod* set out from *Alexandria* before Winter was over, and got the Affair determined in so short a Time after his Arrival at *Rome*, we can have no Reason to conclude that he was so long detained in the Voyage, as to postpone his Creation till after Midsummer; especially, as no remarkable Delay is taken Notice of by the Historian. This Notation, therefore, agrees with that other before mentioned, and lays us under a Necessity of concluding, that *Herod* had the Dignity conferr'd upon him in the former Part of A. J. P. 4674.

IV. THE Historian gives us another Date of the Commencement of *Herod's* Reign; viz. from the Time when he conquer'd his Rival *Antigonus*, and thereby got full Possession of the Kingdom, and of the Royal City. This (saith he) happen'd in the Consulate of Marcus Agrippa, and Canidius Gallus; in the 185th Olympiad; in the third Month; upon the Day of a solemn Fast; and upon the same Day on which Jerusalem was taken by Pompey, twenty-seven Years before^g. Here we have a very particular Ac-

^a Vide Testimonia veterum de Josepho, operibus ejus præfixa, Edit. Genev. 1634.

^b Ant. lib. xiv. c. 26.

^c Vide Lami Appar. Chron. p. i. c. iv. § 3. Strauchii Brev. l. iv.

c. 17.

^d Lami, ubi supra.

^e Ant. l. xiv. c. 25.

De Bello, l. i. c. 11.

^f Ant.

l. xiv. c. 26.

^g Ant. l. xiv. c. 28.

count of the Time of this Event, if we can rightly state *the Year*, and *the Month*, and *the Day*, alluded to.

V. WE can with Certainty fix *the Year*; knowing that *Agrippa* and *Gallus* were Consuls the third Year after *Calvinus* and *Pollio*, (by the Testimony of all the *Fasti Consulares*) i. e. *A. U. C.* 717. *A. J. P.* 4677. Part of the 3^d, and Part of the 4th Year of the 185th Olympiad: But

What *Josephus* means by *the third Month*, is not so easily determined. Some have taken it to mean *Casleu*, the third Month of the *Jewish Civil Year*^a. Others take it to mean *Sivan*, the third Month of the second Year^b. And others, rejecting both these Interpretations, refer it to the Time of the Continuance of the Siege^c.

If I thought that we were under any Necessity of computing this *third Month*, from the Beginning of either the Civil or Sacred Year, I should make no Scruple of determining in Favour of the latter, because I find that other of the *Jewish* Historians calculate in that Manner. Thus, *Jer.* xxxvi. 22. *Jehoiakim* is said to sit in the Winter House in the ninth Month, and to have a Fire on the Hearth burning before him. This ninth Month therefore must be reckon'd from the Beginning of the Ecclesiastical Year; or we must, very inconsistently, suppose *Jehoiakim* to sit in the Winter House, with a Fire before him, in the very midst of Summer: The *Jewish Year* being thus divided;

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| 1. <i>Nisan</i> , 1 st Eccl. Month. | 7. <i>Tisri</i> , 1 st Civil Month. |
| 2. <i>Pair</i> , April and May. | 8. <i>Marchesvan</i> , Oct. and Nov. |
| 3. <i>Sivan</i> , May and June. | 9. <i>Casleu</i> , Nov. and Dec. |
| 4. <i>Thammuz</i> , June and July. | 10. <i>Teveth</i> , Dec. and Jan. |
| 5. <i>Ab</i> , July and August. | 11. <i>Schebath</i> , Jan. and Feb. |
| 6. <i>Elul</i> , Aug. and Sept. | 12. <i>Adar</i> , Feb. and March. |

Josephus's saying, that the City was taken upon *the Day of a solemn Fast*, no ways determines the Time of the Year, but may be supposed to favour any Opinion; and so is claim'd as a Confirmation of every Hypothesis. There was a Fast on the seventh of *Casleu*, on Account of *Jehoiakim's* burning the Prophecies, in his Winter House, above mentioned: And this is the Fast supposed to be alluded to by those who compute from the Beginning of the Civil Year^d. There was another on the 23^d of *Sivan*, on Account of *Jeroboam's* forbidding the Tribes to come to *Jerusalem*: And on this they fix, who reckon from the Beginning of the Ecclesiastical Year^e: And if those are supposed to judge more rightly, who conclude that *Josephus* computes the third Month from the Commencement of the Siege, they will not want the Circumstance of a Fast-day, at about three Months Distance from any given Time; since in every Month, except one^f, we find a Fast appointed in the *Jewish Calendar*, on some Occasion or other^g. But

^a Vide *Usher* in *A. J. P.* 4677.

^b *Whiston's Short View*, p. 152.

^c *Lami Appar.*

p. i. c. vi. § 4. *Crit. Exam.* p. 17.

^d *Usher*, ubi supra.

^e *Whiston*, ubi supra.

^f *Elul*.

^g See *Religious Ceremonies of all Nations*, vol. I. p. 224.

We have good Reason to conclude, that this *third Month* cannot be reckon'd from the Beginning of the Civil Year, because *Josephus* here mentions another Particular scarcely consistent with that Computation: viz. That the City was taken upon the same Day on which *Pompey* took it 27 Years before. The Account which this Author gives of *Pompey's* taking *Jerusalem*, is briefly this. "Spring coming on, *Pompey* drew his Forces out of their Winter Quarters^a. He came to *Damascus*, and there heard the Cause between *Hyrchanus* and *Aristobulus*, the Competitors for the *Jewish* Empire: Not satisfied with *Aristobulus's* Behaviour, he follow'd him from thence to *Alexandria*^b; from whence, after several Conferences with *Pompey*, *Aristobulus* retired to *Jerusalem*, whither *Pompey* pursued him, in a little Time, with his Army, and laid Siege to the City; which was taken upon a Fasting Day, in the *third Month of the Siege*, in the 179th Olympiad; *C. Antonius* and *M. T. Cicero* being Consuls^c."

I imagine that it will appear reasonable to conclude from hence, that *Pompey* took the City before, or about Midsummer; of which I shall leave the Reader to judge more particularly, upon the Perusal of *Josephus's* Account at large, in the Places referr'd to. The Fast here mention'd, may be supposed to have been that on the 23^d of *Sivan*: Or there was another on the 27th of the same Month, for the burning of the Law: And there was a third on the 17th of *Thammuz*, for the Death of *Moses*. And it must be observed, that in the present *Jewish* Calendars, the Taking of the City is assign'd as a Reason for observing a Fast on the 17th of *Thammuz*^d, as well as the Death of *Moses*: But what Authority or Antiquity these Calendars are of, I shall not undertake to determine: But it is evident, that this Date may be well consistent with *Josephus's* Account above mentioned.

As these Observations make it appear, that the *third Month*, when *Herod* took *Jerusalem*, cannot be supposed to mean the third Month of the Civil Year, so they also shew it to be unnecessary to reckon it the third of the Ecclesiastical; and more reasonable to apply it to the Time of the Siege. We are induced from hence to conclude, that as *Pompey* took the City in the *third Month of the Siege*; so when the Historian saith, that *Herod* took it in the *third Month*, he means there also the third Month of the Siege, tho' he doth not particularly mention it. And if we suppose the City to be taken in *Thammuz*, we can neither reckon by the Civil nor Ecclesiastical Year, but must date from some other Period.

Let us suppose then that *Josephus* calculates the *third Month*, when *Herod* took *Jerusalem*, from the Beginning of the Siege, and examine whether this is consistent with his other Accounts of this Matter. In more than one Place, he tells us, that *Herod*, in the third Year after he was made King at *Rome*, as soon as the Winter was over, form'd the Siege of *Jerusalem*^e: And that this is to be very strictly understood, we are informed by his telling us, that *Herod* would have begun the Siege sooner, had not the Severity of the Weather prevented him^f. The *Jews*

^a *Ant.* l. xiv. c. 5, &c. ^b *Ibid.* *De Bello*, l. i. c. 5. ^c *Ant.* l. xiv. c. 8. ^d *Rel.* *Cer.* ubi supra.

^e *Ant.* l. xiv. c. 27. *De Bello*, l. i. c. 13. ^f *Ibid.* ubi supra.

divided the Year into six Parts; and what they strictly call'd *Winter*, contained half *Casleu*, *Teveth*, and half *Schebath*^a, nearly correspondent to our *December* and *January*. And tho' we should suppose that the Historian's saying, *when Winter was over*, refers more to the Temper of the Season, at that Time, than the Day of the Month; yet as we have no Intimation of any thing uncommon in the Season of that Year, we may very well suppose the winterly Weather to cease at the common Time; and that Forces might be drawn out of their Winter Quarters early in *February*, or, however, before the Expiration of that Month: According to which Supposition, (and allowing only three Months for the Siege) *Jerusalem* must have been taken before the End of *May*; which agrees not with the foregoing Computations, or the Notation in the *Jewish* Calendars. But

Tho' *Josephus*, in the Place above quoted, tells us, that *Jerusalem* was taken by *Herod* and *Sosius* in the *third Month*, (which I suppose to allude to the Time it held out;) yet, in another Place, he takes notice, that *the City sustained a Siege of five Months*^b. I am inclined to imagine, that both these relate to the Time of the Siege; and that, where *Josephus* saith *the City held out five Months*, he reckons from the Time when *Herod* drew his Forces out of their Winter Quarters, and came before the City to prepare for attacking it: And that, when he tells us that *the City was taken in the third Month*, he reckons from the Time that *Herod* returned back from the Celebration of his Marriage; when he was joined with the Roman Forces under *Sosius*, and *they all laid close Siege to the Walls of the City*^c. I must refer it to those who shall have carefully examin'd the Historian's Account of this Matter, to determine whether this Solution ought to be admitted; and whether a proper Time is not hereby allowed for the several Transactions recorded, and agreeable to the Particulars mentioned. And if so, the five Months, from the Time that the Forces left their Winter Quarters, postpones the taking of *Jerusalem* to about the End of *June*, which appears to have been the Time when *Pompey* took it.

I shall only make one Observation more upon this Passage, where *Josephus* saith, that *Herod* took the City twenty-seven Years after *Pompey* had taken it; tho' it appears from the *Fasti Consulares*, and the Agreement of all Chronologers, that only twenty-six complete Years intervened^d. The Consulship of *Antonius* and *Cicero* was *A. U. C.* 691. and I am not inclined to suppose, with *Scaliger*^e, &c. that $\kappa\zeta$ was wrote by Mistake or Negligence of Transcribers, instead of $\kappa\varsigma$, but rather, that *Josephus* purposely included the Year then beginning; which we shall find to be agreeable to his general Manner of Writing.

VI. From the Consideration of the several formention'd Particulars, it evidently appears, that the Date of *Herod's* Reign, without a Rival, is to be reckon'd from about Midsummer, *A. J. P.* 4677. And from this *Æra*, as well as the former, *Josephus* frequently computes; particularly, in two different Places, he tells us, that *Herod* reigned 34 Years after the

^a Vide *Lightfoot* *Horæ Heb. in John* iv. 35.

^b *De Bello*, l. i. c. 13.

^c *Ibid.*

^d Vide *Lami Appar.* p. i. c. vi. § 4. *Critical Exam.* p. 16.

^e *De Emend. Temp.*

Conquest of *Antigonus*, and 37 from the Time of his being declared King by the *Romans*^a.

I cannot but wonder that any can be so far prejudiced in Favour of an Hypothesis, as to set aside clear and unsuspected Evidence, because it suits not with their Opinion; and endeavour to destroy the Credit and Use of all History, rather than give up a favourite Tenet: And yet, in the Case before us, we have a late Writer asserting, "That it is not to be regarded, that *Josephus* gives *Herod* 37 Years of Reign, from the Time of his being appointed King by the *Roman* Senate, which were not 36 compleat^b." We find another, who, ascribing the same Date to the Commencement of *Herod's* Reign as we have done, places his Death in *A. J. P.* 4713^c, making his Reign to continue more than 38 complete Years, notwithstanding the Historian's Account. And the very extraordinary Assertion of *Baronius*, "That *Josephus* left out nine Years in the Computation of the Reign of *Herod*^d," fully shews what Opinion he had of that Author. I must confess, that it appears to me, that *Josephus*, in a great measure, deserves the Character *Scaliger* gives him, *Diligentissimus & Philanthropus omnium scriptorum, &c.*^e And I doubt not but this will be the more readily allow'd by the unprejudiced Reader, when he shall have seen that, with regard to the Points now under our Consideration, his Accounts are uniform, and appear not to be necessarily liable to the Censure either of Error or Corruption. And surely, till it can be made appear, that he contradicts some chronological Date better establish'd, or he can be proved to be inconsistent and irreconcilable with himself, his Evidence ought to be admitted. But

VII. ALLOWING the Text of *Josephus* to be genuine and authentic, there is yet one Question undetermined, which may require and deserve a particular Consideration; viz. Whether the Years he ascribes to the Reign of *Herod*, are to be reckon'd current or complete?

Both Sides of this Question are taken, and both strenuously defended. *Scaliger*^f, *Strauchius*^g, and the *Critical Examiner*^h, declare in Favour of complete Years; whilst *Usher*ⁱ, *Lami*^k, *Toinard*^l, and *Whiston*^m, have determin'd, that *Josephus* included the current Years in his Computations. I must declare, that I am altogether inclinable to favour this latter Opinion—because 'tis a Rule commonly observed by all Writers, to include the current Year, in Calculations of this Sort—because the Sacred Historians, Compatriots of this Author, calculate thus, in the Reigns they mention—and particularly, because *Josephus* himself, in several other Places, is found to reckon inclusive.

1. That this Method of Calculation was chiefly followed by the ancient Writers, hath been already observed by *Vossius*ⁿ, *Kepler*^o, *Bedford*^p, and others^q—that the modern *European* Historians thus compute the Reigns of Kings, is known to every Reader—And we have a remarkable

^a *Ant.* lib. xvii. c. 10. *De Bello*, lib. i. c. 21. ^b *Mann's true Years of the Birth and Death of Christ*, p. 35. ^c *Strauchius Brev.* lib. iv. c. 36. ^d *Appar. ad An. Eccles.* t. i. n. 84. ^e *Proleg. de Em. Temp.* ^f *De Em. Temp.* lib. v. ^g *Ubi supra.* ^h *Pag.* 19, 20. ⁱ *Annal. A. J. P.* 4710. ^k *Appar.* par. i. lib. vii. § 4. ^l *Harm. Evang.* p. 7. ^m *Short View*, p. 150. ⁿ *Operum*, vol. vi. p. 67. ^o *Sylva Chron.* p. 12. ^p *Script. Chron.* p. 22. ^q *Allix de die nat.* p. 81.

Account of the Observation of this Rule amongst the *Asiatics* in a modern History ^a, where we are informed, “that if an Emperor lives to enter upon a Year, that whole Year is ascribed to him in all Computations: And all publick Acts run in the Name of the Deceased to the End of that Year.” But,

2. That this Rule is observed by the Sacred Historians, is not so universally allow’d. On the contrary, Mr. *Whiston* hath, of late, undertaken to defend the Hypothesis, “That even Numbers of Years, in the Chronology of Scripture, are used with great Exactness, and comprehend no more than six Months on either Side; *i. e.* they imply the Space mention’d to be nearer to that Number than the next, either over or under, according to the most natural and strict Signification of the Words themselves. Thus 40 Years, for Instance, in the sacred Style of Chronology, denote only the Space between 39½ on the one Side, and 40½ on the other ^b.”

Had this Observation been true, it would have been very useful, and assisted us greatly in our Enquiries relating to Scripture Chronology. But whoever examines the Sacred Historians, will soon be convinced, that it is entirely groundless; and that the general Rule they follow’d, in the Computation of the Time of the Kings Reigns, was, to include the current Year: And it is something extraordinary, that one who had consider’d the Chronology of the *Old Testament* should avoid making such an obvious Reflexion, from the Mention of the correspondent Years of the Kings of *Israel* and *Judah*: *e. g.* *Abijam* is said, 1 *Kings* xv. 1. to begin to reign over *Judah* in the 18th Year of *Jeroboam*, King of *Israel*; and to reign three Years: And, *v* 9. it is said, that his Son *Asha* began to reign in the 20th Year of *Jeroboam*; from whence it is evident that the third Year of *Abijam* was only current; and that it was more than half expired wants Proof: But in the following Instances, the Proof of Mr. *Whiston*’s Hypothesis is not only wanting, but the contrary demonstrable.

	<i>Israel.</i>	<i>Judah.</i>
1 <i>Kin.</i> xv. 25.	<i>Nadab</i> 1. reigned 2.	<i>Asha</i> 2.
1 <i>Kin.</i> xv. 28, 33.	<i>Baasha</i> 1. reigned 24.	<i>Asha</i> 3.
1 <i>Kin.</i> xvi. 8.	<i>Elah</i> 1. reigned 2.	<i>Asha</i> 26.
1 <i>Kin.</i> xvi. 10, 15.	<i>Zimri</i> 1. reigned 7 Days.	<i>Asha</i> 27.
1 <i>Kin.</i> xvi. 16.	<i>Omri</i> 1. reigned 12.	<i>Asha</i> 27.
1 <i>Kin.</i> xvi. 23.	<i>Ahab</i> 1. reigned 22.	<i>Asha</i> 38.
1 <i>Kin.</i> xxii.	<i>Abaziah</i> 1. reigned 2.	<i>Jehoshaphat</i> 17.
2 <i>Kin.</i> iii. 1.	<i>Jehoram</i> 1.	<i>Jehoshaphat</i> 18.

^a *Du Halde Histoire de la Chine*, tom. i. p. 265. 12°.

^b *Short View*, p. 8.

In all this Series of Reigns it appears, that the current Year is always admitted into the general Computation: And by observing the Number of Years ascribed to those who were Contemporaries with *Aſa*, we ſhall find that Mr. *Whiſton's* Obſervation cannot hold: It is ſaid, 1 *Kings* xv. 10. that *Aſa* reigned 41 Years: But we are plainly given to underſtand, 2 *Chro.* xvi. 13. that the current Year was included in this Account, and that *Aſa* died in his 41^{ſt} Year. Now the Dates of the Reigns of the Kings of *Iſrael*, who were Contemporaries with *Aſa*, ſtand thus:

	Ye.	Mo.
1. <i>Nadab</i> began to reign in the 2 ^d Year of <i>Aſa</i> : Allow, then, } to <i>Aſa</i> , before <i>Nadab's</i> Acceſſion, — — — — }	1	0
2. <i>Nadab</i> reigned 2 Years: Allow — — — —	1	6
3. <i>Baasha</i> reigned 24 Years: Allow — — — —	23	6
4. <i>Elah</i> reigned 2 Years: Allow — — — —	1	6
5. <i>Zimri</i> reigned 7 Days: Allow — — — —	0	0
6. <i>Omri</i> reigned 12 Years: Allow — — — —	11	6
7. <i>Abah</i> began to reign in the 38 th Year of <i>Aſa</i> , and died } in the 41 ^{ſt} . Therefore <i>Abah</i> and <i>Aſa</i> were Contemporaries more } than — — — — — }	2	0

Allowing, therefore, all that Mr. *Whiſton's* Hypotheſis can demand, or admit of; yet, the Accounts cannot be made conſiſtent, on this Suppoſition; ſince the Time neceſſary to be aſcribed to the Reigns of *Aſa's* Contemporaries, during his Reign, is, at leaſt, 41 complete Years: If we ſhould extend them as far as his Rule will admit of, they amount to more than 45 Years; and at a Medium to 43. But *Aſa* died in the 41^{ſt} Year of his Reign. By the incluſive Computation at large, theſe Accounts are eaſily reconcileable. And

That the Sacred Hiſtorians, in their general Computations of Years reckon incluſive, we have ſome farther Reason to judge, from their computing Days in the ſame Manner. And thus, *Joſeph* is ſaid to have put his Brethren into Ward three Days^a, i. e. till the third Day; when they were taken out^b.—The Law commanded the *Jews* to number fifty Days from the Beginning of Harveſt, to fix the Feaſt of *Pentecoſt*^c. Theſe alſo were reckoned incluſive, meaning only ſeven complete Weeks^d.—The Law commanded, that every Male Child ſhould be circumciſed, when he was eight Days old^e. And, accordingly, the Evangelift tells us, that when eight Days were accompliſh'd, *Jeſus* was circumciſed^f. How the Church hath all along computed theſe eight Days, is known to every one: And we are inform'd, from the expreſs Words of the Law, in another Place, that they ought to be reckon'd incluſive^g.—I the more willingly enumerate ſome Particulars of this Sort, tho' very obvious, becauſe they ſo fully juſtify thoſe Expreſſions relating to our Saviour's Reſurrection, which have proved a Stumbling-block to ſome weak Minds, *The Son of Man ſhall be three Days and three Nights in the Heart of the Earth*^h.

^a Gen. xlii. 17. ^b See *ſ* 18. ^c Lev. xxiii. 16. ^d Lev. xxiii. 15. ^e Gen. xvii. 12. ^f Luke ii. 21. ^g Lev. xii. 3. ^h Matt. xii. 40.

And, *After three Days he shall rise again*^a. These were rightly understood, by the *Jews*, to mean no more than that other Expression, *He must be raised again the third Day*^b: And therefore, when the Chief-priests and Pharisees came to *Pilate*, to desire a Guard, they said unto him, "Sir, we remember that that Deceiver said, whilst he was yet alive, *After three Days*, I will rise again: Command, therefore, that the Sepulchre be made sure until the third Day^c." Had they understood the Expression, *After three Days*, in the same Manner with some modern Objectors, they would have desired a Guard for a longer Time: But it was a Manner of speaking well known to admit of no Extension: And no Objection was started on this Account; no Charge of Incorrectness, or Imputation of Falsity laid against the Evangelical Accounts of the Resurrection, on this Score, till there arose a Sett of Infidels, as much more ignorant as more blasphemous, than any of those we meet with amongst the *Jews*, Heathens, or ancient Apostates.

Having seen, then, that the Sacred Historians both of the *Old* and *New Testament*, (Authors of the same Nation and Language with *Josephus*) reckon inclusive, in several Sorts of their Chronological Computations, and that a general Expression was commonly so understood; we have from thence a good Argument to support the Opinion we are endeavouring to establish. But,

3. *Josephus* himself, in several other Instances, makes use of the same Way of Computation: e. g.—In one of the Passages where he is speaking of the Time of the Death of *Herod*, he tells us, that it happen'd *five Days* after the Execution of his Son *Antipater*^d. This is the general Expression; how to be understood we may learn from that other Passage, where he more particularly specifies the Time, by saying, that *Herod* died on the *fifth Day* after that Execution^e.—Speaking of the Assistance which *Pacorus* gave *Antigonus* against *Herod*, and of the Time thereof, he tells us, in one Place, that it was, *after two Years* from the Time when Complaints had been made of *Herod*, to *Antony*^f. But in another Place, he shews us how we are to understand the Expression, *after two Years*, (μετὰ ἵ ἔτη δύο) by expressly saying, that it was in the *second Year*^g.—And I have above observed, that what *Josephus* calls 27 Years Distance, between the taking of *Jerusalem* by *Pompey* and by *Herod*, was not a Day more than 26 complete Years.

From these Premises, I imagine, that it may be thought allowable to conclude, that the 34 and 37 Years ascribed to the Reign of *Herod*, are to be reckon'd inclusive; unless such a Conclusion should appear to contradict some historical Evidence more clear and express; which it is so far from doing, that we shall find it exactly concur with the best Accounts that can now be procured, or, indeed, be reasonably expected, of this Matter. As, then, we have fixed the Commencement of the two *Æra*'s of his Reign, one to *A. J. P.* 4674, and the other to 4677, we are, according to this Calculation, under a Necessity of placing his Death

^a *Matth.* xxvii. 63. *Mark* viii. 31. ^b *Luke* ix. 22. xxiv. 7. ^c *Matt.* xxvii. 62, &c.
^d *De Bello*, l. i. c. 21. ^e *Ant.* l. xvii. c. 10. ^f *De Bello*, l. i. c. 11. ^g *Ant.* l. xiv. c. 23.

between Midsummer 4710, and Midsummer 4711; for at the latter, the 34 and 37 Years were complete.

VIII. It may appear difficult, and perhaps may be impossible, to fix the Month, and the Day, of *Herod's* Death, tho' several have undertaken it; but it may be allowed to be extremely probable, from *Josephus's* Account, that it happen'd no very long Time before the Passover; for the Circumstances consequent thereupon, are given by that Historian in the following Manner:

1. When *Herod's* Death was notified to the Army, they immediately proclaim'd *Archelaus* King, at *Jericho*^a.

2. *Archelaus* then made Preparation for his Father's Funeral, which was solemnized at *Herodion*, with great Magnificence^b.

3. After that, *Archelaus* performed the accustomed Solemnity of seven Days Mourning; and, when that was over, he feasted all the People^c.

4. These Rites performed, he went up into the Temple, where, seated on a Throne, he received the Congratulations of the People; who, at the same Time, applied to him for the Redress of some Grievances; and not satisfied with fair Promises, assembled in the Afternoon, in a riotous Manner, to enforce their Demands; but proceeded not to any Act of Violence, because they wanted Numbers: And, as the Feast of the Passover was then just at hand, the Ringleaders of the Mal-contents retired into the Temple, and tarried there, in Expectation of being joined, on the Feast-day, by Numbers sufficient to execute their Purposes^d.

5. On that Day, the Mutiny increasing, *Archelaus* sent his Army into the Temple, slew 3000 *Jews*, as they were sacrificing, and dispersed the rest of the Rioters: And after the Feast, set out for *Rome*, to get his Father's Will confirm'd by the Emperor^e.

Now the Question is, How much Time it is necessary to allow, for the several Transactions here recited? (1.) The most general Opinion places the Death of *Herod* on the seventh of *Casleu*^f, (answering to Nov. 25.) And in the *Jewish* Calendar we find a Feast appointed on that Day, on account of the Death of *Herod*^g: But whether that Calendar be of Antiquity or Authority enough to determine this Point, let the Learned judge^h. If this Date be allowed, it gives Time sufficient for the several intervening Transactions between the Death of *Herod* and the succeeding Passover. (2.) *Toinard* places it on the 24th of *Shebath*ⁱ, (or Feb. 9.) but on what Authority I find not. And if this Calculation may be well reconcileable to *Josephus's* History, yet it cannot be built upon, without it be made appear to have some good Foundation. (3.) *Lami* is of Opinion, that *Herod* lived till within fifteen or sixteen Days of the Passover^k; (which A. J. P. 4711, was celebrated Mar. 30.) But this Opinion also is without Foundation: And I imagine that sixteen Days

^a Ant. l. xvii. c. 10. De Bello, l. i. c. 21. ^b Ant. & De Bello, ibid. ^c Ant. ib. De Bello, l. ii. c. 1. ^d Ant. l. xvii. c. 10, 11. De Bello, l. ii. c. 1. ^e Ibid. ^f Usher in A. M. 4001. Whiston's Short View, p. 150. ^g Lamy Appar. par. i. c. ix. § 5. ^h Vide Usher, Whiston, Lamy, ubi supra. Strauchii Brev. l. iv. c. 36. ⁱ Harm. § 28. ^k Appar. par. i. c. ix. § 4. Id. c. xi. § 3.

will be generally thought too short a Time to allow for the Preparation of the Funeral, the Mourning, Feasting, &c. Upon the whole, it may be sufficient to observe, that it is a Matter of fruitless Curiosity, to enquire into the particular Day of a Death which hath not been so minutely registred: And much less may we hope to determine that Point, since we shall scarce be able to ascertain the Year, to the Satisfaction of all Enquirers: For, what I have collected from *Josephus*, hath been often observed, and insisted upon; and yet hath not been sufficient to convince all: Different Opinions have been still maintained, on what Grounds I shall presently consider; but first, I shall endeavour to shew how far *Josephus's* Testimony, as by us understood, may be confirm'd, by other Chronological Notations relating to *Herod* and his Family.

IX. WE are inform'd that, in pursuance of *Herod's* Will, his Kingdom was divided amongst his Children: *Archelaus* reigned in *Judaea*; *Herod Antipas* was Tetrarch of *Galilee*; and *Philip* was Tetrarch of *Ituraea*, and the Region of *Trachonitis*^a. And their several Governments must be allowed to commence either immediately from the Death of their Father, or from the Ratification of his Will by *Augustus*, which was as soon after as possibly it could be. Now the Historian omits not to mention how long two of these reigned; but, particularly, specifies the Times when one of them died, and another was deprived of his Government: From whence we might have collected the Time of *Herod's* Death with a sufficient Degree of Certainty, tho' it had been no otherwise described.

As to the Reign of *Archelaus*, we must observe, that *Josephus* is not so consistent with himself, in the Account of its Duration, as we might justly expect from an Author of such establish'd Credit; for, in one Place, he tells us, that, in the ninth Year of his Government, he was deprived by *Augustus*, and banished^b. And that this was neither inadvertently written, nor erroneously transcribed, we are fully assured, by what he mentions after; viz. a Dream, in which *Archelaus* saw nine Ears of Corn, and Oxen eating them; interpreted, by *Simon* an *Essene*, to signify the Number of Years he was to reign. In another Place he saith, that it was in the tenth Year of the Government of *Archelaus*, that the *Jews* and *Samaritans* exhibited their Complaints against him, and got him so severely censured^c. And there also, he omits not to mention the Circumstance of the Dream, but with this Variation, that he saw ten Ears, &c.

I must leave this Inconsistency as I find it; only observing, that the Mistake appears to have been made in the Passage first quoted; because the Continuance of *Archelaus's* Government more than nine Years, is confirm'd by a double Testimony: For (1.) speaking of the Particulars relating to his own Family, he tells us, that his Father was born in the tenth Year of the Reign of *Archelaus*^d. And (2.) in another Place, that upon *Archelaus's* Degradation and Banishment, *Cyrenius* was sent into *Ju-*

^a *Jos. Ant.* l. xvii. c. 10. *Matt.* ii. 22. *Luke* iii. 1.

^b *De Bello*, l. ii. c. 6.

^c *Ant.* l. xvii. c. 15.

^d *De Vita sua princ.*

deca, by *Augustus*, to make Sale of his forfeited Goods and Estate, in the 37th Year after the Battle of *Actium*^a. That Year ended *Sept. 2, A. J. P. 4720*. And if before that Time *Archelaus* had reigned more than nine complete Years, he must have begun to reign before *Sept. 4711*. And if he began to reign before *Sept. 4711*, it appears, from what hath been said with relation to the Time of *Herod's* Death, that he began his Reign after *Sept. 2, 4710*, and before the Passover, 4711.

X. WE have likewise an Account of the Reign and Death of *Philip*, which corresponds with, and confirms this Conclusion: He died, saith *Josephus*, in the 20th Year of *Tiberius*, when he had reigned over *Trachonitis, &c.* 37 Years^b. *Tiberius's* 20th Year ended *Aug. 19, A. J. P. 4747*. And if before that Time *Philip* had reigned 36 complete Years, he began to reign before *Aug. 19, 4711*: And, if before *Aug. 19*, before the Passover also; for the Reasons above mentioned. Hence also we may observe, that *Josephus* reckons inclusive, when he ascribes 37 Years to the Reign of *Philip*: Otherwise, it will be necessary to carry back the Death of *Herod* to before *Aug. 19, 4710*; and consequently to before the Passover that Year; which no modern Critic or Chronologer (except Mr. *Mann*^c) will admit of.

Thus we see how well *Josephus's* Credit may be supported, and how exactly correspondent his several Accounts are, on the Supposition of his admitting the current Years into his general Computations; which I imagine may rather be admitted as an Axiom, than a Supposition. And now I shall briefly consider the Reasons which have prevented his Evidence from being universally received in this Sense; and the Objections which have been raised against the Authority of these Accounts.

The first, is a Charge of Corruption in the Text, laid by *Scaliger*^d, and prosecuted by his Followers^e. He placed the Death of *Herod* *A. J. P. 4713*^f, but he found, that if his Son *Philip* was allowed to have reigned 37 Years, he could not die in the 20th of *Tiberius*: And therefore, *Criticâ Licentiâ*, he made a Correction, and instead of *εἰκοστῷ μὲν ἐνιαυτῷ*, (the 20th Year,) he put *εἰκοστῷ καὶ δευτέρῳ*, (the 22^d Year.) Neither he, nor any of those who espouse this Criticism, pretend that they ever saw, or heard of any Copy that differ'd, in this Respect, from what we have at present. And I cannot but think it too great a Liberty in any Critic, to alter or add to a Text, from whence he would produce an Authority, for no other Reason, and on no other Grounds, but because that, in its present State, it will not correspond with an Hypothesis which he hath laid down, and determin'd at all Adventures to maintain.

XI. A second Objection is—That this Calculation doth not correspond with an Astronomical Character which *Josephus* gives, relating to the Time of *Herod's* Death.

From the Account which he gives, we may, with great Probability, conclude, that *Matthias* and his Companions were put to death, for pull-

^a *Ant.* l. xviii. c. 1, 3.

^b *Id.* c. 6.

^c *True Year*, p. 35.

^d *De Emend. Temp.*

lib. v.

^e See *Critical Exam.* p. 20.

^f § 2.

ing down the Golden Eagle, but a little Time before the Death of *Herod*: And we are inform'd by this Historian, that on that Night in which they were burnt, there was an Eclipse of the Moon^a. And by this Notation, the Maintainers of the different Hypotheses endeavour to support their several Opinions.

1. In *A. J. P.* 4710 there was an Eclipse of the Moon, on the 13th Day of *March*: And this is supposed to be the Eclipse here mentioned, by *Usher*^b, *Petavius*^c, and all those who place the Death of *Herod* in that Year^d. But it may be observ'd, that (1.) If we suppose *Herod* to die before the next Passover after the Eclipse mentioned, (and it appears to be most reasonable, if not necessary, to do so^e) there will be a Difficulty in supposing this to be the Eclipse; because there can scarcely be thought to be Time sufficient for the several Transactions recorded, between that and the ensuing Passover, which fell on the 10th of *April*. (2.) This Computation scarcely allows 36 complete Years for the Reign of *Herod*. And (3.) If we suppose *Matthias*, &c. to be put to death on the Day of this Eclipse, and that *Herod* lived till the *November* following^f, we extend the Duration of his severe Illness beyond the Bounds of either History or Probability^g.

2. There was an Eclipse of the Moon on the fifth of *Sept.* 4710; but this is calculated to have happened at Two o' Clock in the Afternoon; and so, not to have been visible at *Jerusalem*^h. How far the precise Time of this Eclipse is rightly calculated, I am not able to determine: But, might we suppose, either that it was possible to have been visible at *Jerusalem*; or, that it might have been there calculated, at that Time; or, that the Historian might afterwards have been informed of this concurrent Circumstance—I should be very ready to believe this to be the Eclipse here alluded to; as I think every other Particular, relating to the Time of *Herod's* Death, might be well reconcileable with this Date.

In 4711, there was no Eclipse of the Moon.

3. In 4712, on the 20th of *Jan.* there was an Eclipse, which is claim'd as a certain Criterion whereby to determine the Time of *Herod's* Deathⁱ. But (1.) This Calculation extends the Reign of *Herod* to near 38 complete Years: So much Latitude, indeed, I could willingly have given to the general Expression of the Historian, (to have made his other Accounts correspond with the Time of this Eclipse) had we not been obliged to limit it to the current Year, by the particular Notations of the Duration and Conclusion of the Reigns of *Herod's* Successors, already consider'd. (2.) There is a Dispute amongst Astronomers, (which I know not how to determine) whether the Eclipse, *Jan.* 20, 4712, was visible at *Jerusalem*, or not. *Le Fèvre*, who is mention'd as a most skilful and exact Astronomer^k, tells us, that it began at 22 Minutes past Two in the Afternoon, and therefore was not visible^l; whereas our Astrono-

^a *Ant.* l. xviii. c. 8.

^b *Annal. A. J. P.* 4710.

^c *Rat. Temp.* par. i. l. iv. c. 22.

^d *Le Clerc. Harm.* p. 569. *Allix, De die nat.* p. 81.

^e *Jos.* ubi supra.

^f *Whiston,*

ubi supra.

^g *Jos.* ubi supra.

^h *Lami Appar.* par. i. c. viii. §. 6. c. ix. §. 6.

ⁱ *Langius, De Anno Chr.* l. ii. c. 18. *Bedford. Script. Chro.* p. 740.

^k *Lami Appar.*

par. i. c. viii. §. 5. & l. ix. §. 6.

^l *Ibid.*

mers calculate, that the Moon was totally eclipsed when she rose at *Jerusalem*, and did not recover her Light till an Hour and half after^a. Now I think the Ignorant in that Science may fairly expect the Astronomers to be better agreed in their Calculations, before they admit any of them as undoubted Evidence.

4. There was another, in the same Year, on the 17th of *July*; but this is agreed to have been in the Morning, and invisible: And I find not any who ascribe the Death of *Matthias*, &c. to this Time.

5. There were three Eclipses of the Moon in 4713: The first, either on the 8th or 10th of *Jan*. And, that this was the Eclipse mention'd by *Josephus*, *Scaliger*, *Calvisius*, and *Strauchius*, have undertaken to maintain^b. But, as this Supposition extends the Reign of *Herod* to near 39 complete Years, so directly contrary to *Josephus's* Testimony, we may, I think, venture to reject it, without farther Examination; unless we would resolve to set aside his Authority, in all the several Particulars above mentioned. The second Eclipse was on the 5th of *July*; and the third on the 29th of *December*. But, as I find not either of these claimed as the Characteristics of the Time of this Fact, I shall not need to be any-ways particular in the Description of them.

Lamy, finding that historical Evidence agreed in *Herod's* dying A. J. P. 4711; and that there was no real Eclipse of the Moon, that Year, to which the Notation of *Josephus* could be applicable, supposes, and argues, that it was only some remarkable Paleness or Dimness of the Moon, which was taken notice of that Night, and is recorded by the Historian as an *ἐκλειψις*, tho' it was not an Eclipse by the Interposition of the Earth between that and the other Luminary. I undertake not to vindicate this Hypothesis, but shall refer the Reader to him who hath advanced it^c.

I wish we had any thing so certain as an undoubted Astronomical Character to ascertain this Point. But if this Eclipse mention'd by *Josephus* may be ascribed to different Years—If it may be disputed, whether the former of those in 4712, was visible at *Jerusalem*, or no.—If it is not easy to determine, whether the first in 4713, was on the 8th or 10th of *January*.—Or if it may be doubted, whether what *Josephus* speaks of was a real Eclipse, or only some extraordinary Dimness.—We can then make no Conclusions from hence, strong enough to bear up against good Historical Evidence; and such, surely, *Josephus's* will be allow'd to be, since he hath obtain'd such ample Testimonies from *Eusebius*, *Jerom*, *Zozomen*, *Evagrius*, &c. which may be met with in the Place above refer'd to, and which appear to be summ'd up by *Scaliger* in these Words: *Diligentissimus & φιλαληθής ὁ ὅλων scriptorum Josephus; de quo nos hic audacter dicimus, non solum in rebus Judaicis, sed etiam in externis, tutius illi credere quam omnibus Græcis & Latinis. —Cujus fides & eruditio in omnibus elucet*^d.

However, therefore, the Calculation of this Eclipse, or the Application of it, may have been mistaken, I think there is little Room to doubt but that

^a *Bedford*, *ibid*. ^b *Vid. Scaligeri de Emend. Temp.* l. v. *Lami Appar.* ubi supra. *Strauchii Brev.* l. iv. c. xxxvi. § 7. ^c *Appar.* par. i. c. ix. § 6. ^d *De Emend. Temp. Proleg.*

there was a real Eclipse on the Night of *Matthias's* Execution; and that that Execution did not long precede the Death of *Herod*. And (as I above mentioned) could the Eclipse on *Sept. 5, 4710*, be supposed either to have been seen, or calculated, at *Jerusalem*, or afterwards known by *Josephus*, it happen'd at a Time which best corresponds with his other Accounts of these Matters.—But I beg the Reader's Pardon, and submit to the Astronomers Censure, for enlarging so much upon a Point in which I confess myself ignorant.

XII. FROM Inscriptions upon Coins and Medals, several have undertaken to ascertain the Time of the Death of *Herod*, and the Birth of *Christ*: And from hence also various Conclusions have been made. I am not inclinable to enter into such a Labyrinth as this; being apprized of the Difficulty, if not the Impossibility, of ascertaining the Meaning of the Characteristical Letters on Medals of such Antiquity as these. A learned Critic of the present Age hath consider'd several of those refer'd to on these Occasions, in such a Light as sufficiently convinces me, that we ought to not to build upon such Foundations. And I imagine that the Reader who chuses to examine this Matter, will be fully convinced of this by his Arguments^b; referring to which, I shall here conclude this Part of the Dissertation, in which I have endeavour'd to make it appear, from the best historical Evidence we can procure, that *Herod the Great* died some little Time before the *Passover, A. J. P. 4711. U. C. 751*. And now I proceed to consider,

XIII. THE true Time of the Birth of our Saviour *Christ*.

After having fix'd upon a Date for the Period of *Herod's* Life, it will be altogether unnecessary to take into Consideration any of those Calculations or Hypotheses, which place the Birth of *Christ* at a Time not corresponding with any Part of that King's Reign: And such is the vulgar *Æra*, which commences *Jan. 1, A. J. P. 4714*, and supposes the Birth of *Christ* to have been on the 25th of *Dec.* preceding.—Such also is that of *Eusebius*, which (as I collect from his Date) fixes the Birth of *Christ* in 4712; and which hath been received and defended by many later Writers^c.

I make little or no Doubt, but that *Eusebius* calculated from those two Chronological Notations of *St. Luke*, one of which mentions, that *John* was called to the Exercise of his Ministry in the 15th Year of the Reign of *Tiberius Cæsar*^d: And the other, that, when *Jesus* came to be baptized, he began to be about thirty Years of Age^e.—That he supposed the Baptism of *Christ* to have been in the Beginning of *John's* Ministry—and understood the Words, relating to his Age, in that limited Sense which several others have supposed they ought to be taken in^f; and concluded, that they

^a Vide *Lami Appar.* par. i. c. ix. § 2. *Toinard Harm.* p. 145. *Mann's True Year*, p. 64.

^b *Critical Exam.* p. 79—115.

^c *Euseb. Hist.* l. i. c. 5. *Onuphrius Panv. Sigenius, Temporarius, &c.* iii. 1.

^d iii. 1.

^e iii. 23.

^f *Baptizatus Anno 30^o. Guido de*

Perpiniano Conc. Evang. fol. p. 57. *Completis 29 Annis & 30^o incepto. Ludolphus Vita J. C.* fol. p. 101. *Anno ætatis 30^o inchoato per 13 dies. Vincent. Regius. Conc. Evang.* p. 478.

imply'd, that *Jesus* was then entred upon, and had not completed, his 30th Year. And, according to this Calculation, whether 15 Years be deducted from the Reign of *Augustus* (who died in 4727) or 30 Years be deducted from 4742 (the 15th of *Tiberius*,) it will fix the Birth to 4712, and the 42^d of *Augustus*, as *Eusebius* places it.

It may, however, be expected, that I should give a good Reason for rejecting so obvious and natural an Interpretation of these Words, and not expect the Reader to acquiesce in an Hypothesis form'd from a Calculation of the Time of *Herod's* Death, which is founded upon Evidence not altogether certain, and Conclusions from thence not absolutely necessary. I shall therefore particularly consider the Passage on which the Arguments depend, relating to this Question, that the Reader may judge, whether it is necessary to understand the Words in the limited Sense the Authors refer'd to have done; and to set aside all other Historical Evidence, if not consistent with that Interpretation.

Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τεράκοντα ἀρχόμενος. The vulgar Translation is, *Et ipse Jesus erat incipiens quasi annorum triginta*: *Beza* renders it, *Ipse autem Jesus incipiebat esse quasi annorum triginta*: And *Tremellius*, *Ipse autem Iesuhua erat quasi natus annos triginta*. In the modern Languages the Translations agree with our Version; the *Italians* render it, *Et Giesu cominciava ad essere di circa trenta anni* (o, quasi di trenta anni.) And the *French*, *Et Jesus commençoit d'être environ de trente ans*: Which all give some Countenance to the Opinion that hath so much prevail'd. But if we carefully examine the Passage, and the Comments upon it, we shall find, that the Word ἀρχόμενος may bear another Interpretation than what these Translators have put upon it; or it may be found to require a Correction. (1.) It is certain, that if *Clemens Alexandrinus* did not read it ἀρχόμενος, he understood it to mean ἐρχόμενος ἐπὶ τὸ βασίλειον^a. So that, according to his Interpretation, St. *Luke* only here asserts in general, that *Jesus* was about thirty Years of Age, when he came to *John* to be baptized. (2.) Others have supposed, that ἀρχόμενος relates to the Time of our Saviour's beginning his Ministry^b. And the Word, indeed, is so used by St. *Luke* in some other Passages^c. (3.) The Word ἀρχομαι is very often used by the Writers of the *New Testament* (and all other Authors,) as an Expletive, or a *Periphrasis*; and more frequently by St. *Luke* than any of the others: As, *Begin not to say among yourselves*^d; ye shall *begin to say*^e; ye shall *begin to stand without*^f; the former Treatise have I made, of all that *Jesus* began both to do and teach^g, &c. &c. And (4.) it might be, because the *Syriac* Translator took it in that Sense, that he, in this Place, omits the Word ἀρχόμενος (as *Brugensis* informs us^h,) and saith only, in general, that *Jesus* was about thirty Years of Age. (5.) We have a late Writer, who hath undertaken to maintain, that the Word ἀρχόμενος hath no Relation to the Age of

Deerat ad minus 3 menses. Car. Molinæus Evan. Unio, 4^o. p. 57. Erat revera annorum 29, & mensium 10. Janfenius Gand. in Conc. p. 120. Vide Irenæi, l. ii. c. 30. & Epiphani. Hær. 51. ^a Stromat. l. i. ^b Vide Lami Comment. l. ii. c. 5. Le Clerc. Harm. p. 570. Poli Syn. in loc. ^c Luke xxiii. 5. Acts i. 22. ^d iii. 8. ^e xiii. 26. ^f xiii. 25. ^g Acts i. 1. ^h Comment. in loc.

Christ, but means *subditus*, and is a Declaration, that he was *subject* to his Parents till such Time as he came to his Baptism, and began his Ministry^a. And now, if any of these Opinions can be supported, or if any of these Arguments be allowed to have any Weight, it will give a greater Latitude to the Expression here made use of, than the Authors I have refer'd to; and several others, have thought it capable of. But

We must consider also the Extent of another Word in this Passage, which is supposed to give a Confirmation to the Opinion of these Critics; or, however, to limit the Age of *Christ* so, as not to allow a greater Latitude than one Year, more or less, from the Time here specified. He was *ὡς ἐπὶ τῶν τετράκοντα*, *about thirty Years of Age*; i. e. say they, turn'd 29, and not complete 31^b. Now, I must confess, that I take this to be an Expression, that may admit of a greater Latitude. I cannot but conclude, that the Idiom of the *Greek* and *English* Languages exactly corresponds in this Particular: And I may appeal to any *English* Reader, whether, if he should hear it declared, that such an one was about twenty, thirty, or forty Years of Age, he should think it necessary to conclude from thence, that the real Age of the Person was thereby described within the Compass of one Year? — And whether he should think an Author deserving of Censure, who should make use of such a general Expression, tho' it should be found, upon a strict Enquiry, that the Person spoken of was two or three Years older or younger than the Time mention'd? — And if it be admitted, that the inaccurate Way of reckoning by decimal Numbers be both common and allowable, it will then appear, that the Evangelist may be justified in this Expression, tho' we should suppose *Jesus* to be more than thirty Years of Age complete at the Time of his Baptism, and at the Beginning of his publick Ministry: And this we shall find ourselves under a Necessity of doing, if we place the Death of *Herod* before the Passover A. J. P. 4711; and the Baptism of *Christ* after the Commencement of the 15th Year of the Reign of *Tiberius Cæsar*, which began Aug. 19, 4741. And

XIV. THAT *Jesus* was at least thirty Years of Age complete when he was baptized, may, with great Probability, be collected from a Passage of *Ignatius*, *καὶ τρεῖς δεκάδας ἐτῶν πολιτεύσας αὐτὸν ἐβαπτίσθη*, *And when he had lived three Decads of Years he was baptized*. *Ignatius* was a Disciple of St. *John*^d: And with St. *John* the Virgin had lived from the Time of our Saviour's Death^e: From this Author, therefore, we may justly expect such an Account of this Matter as may, with great Assurance, be depended upon. I know that this Passage is, by some, supposed to be an Interpolation: On what Grounds this Hypothesis is built, the Reader may examine^f; for I shall not enter into that Question; neither do I desire to lay more Stress upon any Argument than what it will well bear. I shall only observe, that those who suppose this Passage to be an Interpolation in the Text of *Ignatius*, must allow it to have been a very

^a *Critical Exam.* p. 25, &c.

^b *Whiston's Short View*, p. 137.

^c *Epist. ad Tral-*

lianos. ^d *Cave's Lives*, vol. i. p. 101.

^e *John* xix. 27.

^f *Cotelierii Patres Apost.*

p. 65.

ancient one : It was found in the Copies of the Sixth Century ; and how long it might have been there before, no one undertakes to determine : So that, if we have not *Ignatius's* Testimony, as to this Point, we have, at least, here transmitted to us, a very ancient Tradition ^a. And, to confirm this Tradition, we have the Testimony of *Irenæus* (who was educated under *Polycarp*, the Disciple of St. *John* ^b), declaring, that *Jesus* was full thirty Years of Age, when he came to be baptized, and giving a Reason why he deferr'd it so long ; viz. because he was to begin his Ministry at the Time of his Baptism ; and he could not take upon him the Office of a Teacher, according to the Law of *Moses*, before he was complete 30 Years of Age ^c. And whatever we may judge of the Reason here assign'd, we from hence learn what was the Tradition and Opinion of those early Times.

If it be allow'd, that *Jesus* was complete thirty Years of Age, at least, in the 15th of *Tiberius*, (reckoning from the Death of *Augustus*) it will be necessary to conclude, that he was born before Aug. 19, 4712, exclusive of all Considerations relating to the Time of *Herod's* Death. — But if it be also allow'd, that *Herod* died before the Passover 4711, it will be then necessary to carry back the Birth of *Christ* to 4710, and conclude, that he was thirty-two Years of Age in the 15th of *Tiberius* : And I have endeavour'd to shew, that St. *Luke's* Expression, *καὶ αὐτὸς ἦν δ' Ἰησοῦς ὡσεὶ ἐτῶν λ' αἰχμόμυρου*, will bear such a Latitude. But

I shall scarcely be thought to have sufficiently establish'd this Point, and to have shewn the Necessity of such a Construction as is here put upon the Words, unless I can shew that St. *Luke* dates the Commencement of *Tiberius's* Reign from the Death of *Augustus* ; and not from the Time when he was taken into Partnership with *Augustus*, and allow'd a Share in the Empire : (An *Æra* from whence many modern Authors have thought it necessary to compute the Years of his Reign, as here mention'd ^d.) And,

1. That *Tiberius* was taken into Partnership with *Augustus*, and allow'd an equal Share in the Government about three Years before that Emperor's Death, is indeed sufficiently proved ^e. But, that either St. *Luke*, or any other Writer, have computed the Years of his Reign from that Time, still wants Proof. On the contrary, we evidently find, that *Eusebius* computed in a different Manner ; (and he may probably be supposed to have reckon'd according to the common Usage of those Times.) When he had calculated the Time of the Birth of *Christ* from those Notations of St. *Luke*, which he supposed to be synchronical, *The 15th Year of Tiberius, and the 30th of Christ's Age* ; he concluded, that *Christ* was born in the 42^d Year of the Reign of *Augustus*, and the 28th after the Death of *Antony* ^f : Which Years only correspond in that Space of Time between Sept. 2, 4711, and Mar. 15, 4712. — The Association of *Tiberius* was made in *August*, 4724 ^g, and the fifteenth ended in 4739 : If then

^a Cotelerii Patres Apost., p. 43.

^b Voyez Du Pin Biblioth. t. i. p. 70.

^c Contra

Hær. l. ii. c. 22.

^d Usher. Annal. A. J. P. 4725, & A. M. 4030. Le Clerc Harm.

p. 571. Mann's true Year, p. 90.

^e Usher, &c. ubi supra.

^f Hist. l. i. c. 5.

^g Usher, &c. ubi supra.

Eusebius reckon'd *Christ* to be born after *Sept. 2, 4711* (in the 28th after the Battle of *Actium*, and the Death of *Antony*,) he must know, that *Jesus* was not twenty-eight Years of Age complete, when the 15th Year of *Tiberius* ended (reckoning from the Association.) And all those who date from that *Æra*, must allow a very considerable Latitude to the Expression, *ὡσεί ἐτῶν λ'*. If we reckon from the 42^d of *Augustus*, and the 28th from the Battle of *Actium*, i. e. from 4711, the thirty Years will be completed in 4741, the 15th Year of *Tiberius's* sole Government: And I think we may venture to assert, that *Eusebius* never intended any other Date.

2. The Historian *Josephus* (who wrote at *Rome*) takes no Notice of the Anticipation of *Tiberius's* Reign: He tells us, in two several Places, that he reigned about twenty-two Years and an half^a. His Death is known to have happened in *March, 4750*. And had *Josephus* reckon'd with these modern Critics and Chronologers, (i. e. from *Aug. 4724*,) he could not have ascribed less than 25 Years to that Emperor's Reign. But from the Time of the Death of *Augustus, Aug. 4727*, his Computations are exact, and agreeable to those of other Historians.

XV. We may farther observe, that all the Particulars mentioned by *St. Luke* as coincident with the 15th of *Tiberius*, are so many concurring Testimonies that he dated the Commencement of his Reign from the Death of *Augustus* only. (1.) *Pontius Pilate was Governor of Judæa*. We are inform'd by *Josephus*, that when *Pilate* had held that Government ten Years, he was sent to *Rome*, to answer, before *Tiberius*, some Accusations that were laid against him by the *Jews*; but that, before he arrived there, the Emperor was dead^b. This determines the Time of the Expiration of his Government, and fixes it to the Beginning of *A. J. P. 4750*. He was not, therefore, invested with it before 4740; and consequently, was not Governor of *Judæa* in the 15th of *Tiberius*, if we reckon his Reign to commence at the Time of his Association in the Empire: But, if we reckon from *Augustus's* Death, *Tiberius's* 15th commenced in 4741, when *Pilate* appears to have obtain'd the Government. (2.) *Herod was Tetrarch of Galilee*. And so he was all the Time of *Tiberius's* Reign: for he was not deposed before *Caligula* ascended the Throne^c. (3.) *Philip was Tetrarch of Ituræa*: For (as I have above observed^d) he died not before the 20th of *Tiberius*. (4.) *Lysanias was Tetrarch of Abilene*. Who this *Lysanias* was—when invested with his Government—how long he held it—or when he left it, there is no Account remaining, that I have been able to meet with. (5.) *Annas and Caiaphas were the High-priests*. This is so uncertain a Notation of Time, that we can, by-no-means, from thence determine the Year: for we are inform'd that they had both been advanced to the Dignity of the High-priesthood many Years before the 15th of *Tiberius*; even before *Pilate's* Accession to the Government of *Judæa*^e. And perhaps those who had once been possess'd of that Dignity, kept the Title afterwards,

^a *Ant.* l. xviii. c. 8. *De Bello*, l. ii. c. 8. ^b *Ant.* l. xviii. c. 5. ^c *Ibid.* l. xviii. c. 9.

^d *Vid.* § x. ^e *Jos. Ant.* l. xviii. c. 3.

tho' another executed the Office. But, that more than one exercised some Part of the Authority and Power belonging to the High-priesthood, we have not only good Reason to conclude, from these two being here mention'd as such; but also from our Saviour's being carried to *Annas* first, when he was apprehended by the *Jews*, some Years after this^a; though *Caiaphas* was really the High-priest at that Time^b: And likewise from *St. Paul's* not knowing whether the Person who sat in Judgment upon him was the High-priest himself, or a Deputy only^c. Whoever is desirous to examine into the Variety of Opinions relating to this Subject, may find several of them collected by *Barradius*^d.

Seeing, therefore, that the several coincident Circumstances mention'd by *St. Luke*, either evidently shew, that he dated the Commencement of *Tiberius's* Reign from the Death of *Augustus*, or appear to be fully reconcileable with such a Date: And seeing that both *Eusebius* and *Josephus* date from the same *Æra*; we are under a sort of Necessity of concluding, that *John the Baptist* was not call'd to his Ministry before *Aug. 19, 4741*. And how long it might be after that Time, we cannot exactly determine; the Month, or the Time of the Year, when he was call'd, not being specified—Now, if *Jesus* was, at that Time, about, and (according to the Report of *Ignatius* and *Irenæus*) above thirty Years of Age; he was, consequently, born before *A. J. P. 4712*. and therefore it will appear to be altogether unnecessary, to take into farther Consideration, any of those Hypotheses which place the Birth of *Christ* in that Year, or after^e.—And if we have concluded rightly, with regard to the Time of the Death of *Herod*, we have, consequently, shewn, that the Birth of *Christ* was not after the Commencement of 4711: for there are so many Transactions recorded, which happen'd between the Birth of *Christ* and the Death of *Herod*, that it would be evidently unreasonable to assert, that *Herod* died before the Passover in 4711; and that *Christ* was born that same Year. This Point is more particularly consider'd in the next Section, and the other Dissertation: And those who admit the Conclusions there made, must be under a Necessity of rejecting the Authority of those Writers who date the Birth from any Part of *A. J. P. 4711*^f.

XVI. I CANNOT but conclude, from the Series and Circumstances of the Evangelical History, that *Christ* was about a Year old at the Time of *Herod's* Death: For, (1.) As *St. Luke* tells us, that *John* was not call'd to his Ministry before the 15th of *Tiberius*—And, that *Jesus* was about thirty Years of Age when he came to be baptized; I think we ought to require no more Latitude for that Expression, than the several Chronological Notations mention'd necessarily oblige us. And, even from the Passover 4711 to the Beginning of the 15th of *Tiberius*, was thirty complete Years. We are therefore to place the Birth of *Christ* as little before that Passover, as the History will permit us; and we may fairly require some better Authority than *Mr. Mann* hath been able to produce, before

^a *John* xviii. 12.^b *John* xi. 49.^c *Acts* xxiii. 5.^d *Comment.* t. ii. l. i. c. 1.^e *Vid. Critical Exam.* p. 1.^f *Ibid.* p. 2.*Lamy Appar.* par. i. l. vii. § 4. *Barradii**Com.* t. i. l. viii. c. 9.

we admit his Hypothesis; viz. That *Christ* was born *A. J. P.* 4707, and three Years before the Death of *Herod*^a. (2.) There is no Reason to conclude, from the Evangelical Accounts, that the Stay of *Jesus* in *Egypt* was of any long Continuance: And it appears, from thence, extremely probable, that he was recalled from that Place very soon after *Herod's* Death. We are, therefore, under no sort of Necessity of concluding from hence, that *Jesus* lived any long Time cotemporary with *Herod*. I make no Scruple of setting aside the Authority of those several Writers, who have supposed the Time of the Stay there to have been three, five, six, or seven Years^b; and of rejecting the Arguments they would deduce from thence, relating to the Time of the Birth; for they are without Foundation. (3.) I think it extremely probable, that the Star appear'd to the Wise-men at the Time of the Birth of *Christ*^c. When they came before *Herod*, he enquired of them diligently what Time the Star appeared^d. A little time after that, he took the Resolution of *slaying all the Children that were in Bethelehem, and all the Coasts thereof, from two Years old and under, according to the Time which he had diligently enquired of the Wise-men*^e. (And it is generally agreed, that this Massacre was made but a very little Time before his Death.) Now, what Answer must we conclude that the Wise-men had given *Herod*, to induce him to extend the Massacre to all under Two Years old, and no further? Had they told him, that it was now *two Years*, or more, since the Star appear'd, he would surely not have limited his Orders to only two Years old and under, but have extended them to such an Age as might certainly have involved his supposed Rival.—And had they told him, that it was now about *ten Days* since the Star first appeared, (according to the vulgar Opinion relating to the Time of the Adoration^f;) we can scarcely imagine, that even the Cruelty of an *Herod* would have extended the Massacre so far as he did—But if we suppose that they told him, that it was now *about a Year* since the first Appearance of the Star, the Extent of the Massacre is then easily accounted for; and the Age of *Christ* at that Time, with great Probability, nearly ascertained.

I pretend not to point out the precise Time, of either the Death of *Herod*, or the Nativity of *Christ*: As to the latter, we meet with so great a Variety of Traditions and Opinions, both amongst the Ancients and the Moderns, as is sufficient to convince us, that it is likely ever to remain one of the *ἀδωκάα καὶ ἀνώνια*. (1.) *Jan. 6.* is fix'd upon for the Day of the Nativity, by *Epiphanius*^g, and the Greek Church^h. (2.) *Clemens Alexandrinus* informs us, that some in his Time ascribed it to the 20th of *April*, and others to the 20th of *May*ⁱ. And amongst the Moderns, Dr. *Allix* hath given his Opinion, that it was some Time in the Spring Season^k. And Mr. *Mann* hath undertaken to shew, that it was about the 22^d of *March*^l. (3.) *Scaliger* and *Calvisius* have placed it at the latter End of *September*^m. And *Lightfoot* concludes, that it was some Time

^a *True Year*, p. 46, &c. ^b Vid. *Barradii Comm.* t. i. l. x. c. 9. ^c Vid. *Dissert.* II. § vi. ^d *Matt.* ii. 7. ^e Id. ii. 16. ^f Vid. *Dissert.* II. ^g *Hæc.* li. c. 29. ^h Vid. *Casaubon. Exercit.* 2. in *Annal. Bar.* ⁱ *Stromat.* l. i. ^k *De Die Nat.* p. 12, &c. ^l *True Year*, p. 84. ^m Vid. *Lami Ap.* par. i. c. xi. § 2.

in that Month ^a. (4.) Mr. *Bedford* argues in Favour of the 7th of *October* ^k. And (5.) Mr. *Whiston* agrees, that it ought to be placed in some Part of that Month ^c. (6.) *Theorianus* informs us of a Tradition current in his Time, that *Titus* carried a Record from *Jerusalem* to *Rome*, in which the Nativity was registred *Dec. 20* ^d. And (7.) The *Latin* Church in general, and the much greatest Number of Authors, both ancient and modern, date it from *Dec. 25*.

Amongst all this Variety of Opinions, there is no one that can be supported by such Arguments as will give any Satisfaction or Conviction to a curious and impartial Enquirer. (1.) *Jan. 6*. I doubt not but that the Tradition of the *Greek* Church was built upon the Authority of *Epiphanius*, who wrote about the Middle of the Fourth Century, when this Point was just as difficult to be determin'd as it is now; as we may well conclude from the different Traditions which prevail'd in the Time of *Clemens Alexandrinus*, a Century and half before *Epiphanius* ^e.—And if we suppose the Tradition of the *Greek* Church to be grounded upon any other Foundation, it will yet appear to be a very uncertain one, when we consider, that the same Tradition dates the Baptism of *Christ* from the same Day also; and on that Day, likewise, places the Adoration of the Wise-men, and *Christ's* first Miracle at *Cana* in *Galilee* ^f.—The Design of the Church, therefore, appears plainly to have been, to celebrate together all the more important Matters relating to the *Epiphany*, not to ascertain the particular Day of these several Events. Tho' I cannot but observe, that it appears very probable, from the Series of the History, that all these Events did really happen about the Beginning of the Year: Of which more Notice will be taken in proper Places. (2.) *The Spring Season*. *Clemens Alexandrinus* (as I have observed) tells us, that in his Time, *viz.* about *A. D. 190*, the Nativity was thought by some to have been on the 19th or 20th of *April*, and by others on the 20th of *May*: But then, he not only relates these as mere Traditions, but he also speaks of them as appearing to him very uncertain ones ^g.—Dr. *Allix's* Argument, from the Time of the Enrolment or Taxing (on Account of which the Virgin went to *Bethlehem*, and) which he supposes to have been in the Spring, is a Conjecture only.—And Mr. *Mann's* Calculation, from the Time of *Zacharias's* officiating in the Temple, must be allow'd to be liable to very great Uncertainty: for (3.) *September* is fix'd upon as the Time of the Nativity, by a Calculation of the same Sort. Each of the Priests officiated in their Course twice every Year: Suppose then the Time of the Order of the Courses to be truly calculated, and the Course of *Abiab* to minister in *December*: Yet, as that Course came again upon Duty in *June*, what Evidence can Mr. *Mann*, or any one else produce, to prove that *Zacharias* had the Vision in *December* (according to his Opinion) rather than in *June*, according to the Opinion of *Lightfoot* ^h, *Bedford* ⁱ, &c. And if we farther consider the great Uncertainty that there is, in calculating the Time of the Service of the several Courses, we shall be fully

^a Vol. i. p. 427. ^b *Scripture Chronology*, p. 746. ^c *Short View*, p. 161. ^d *Vid. Biblioth. Patrum*, tom. iv. p. 929, 955. ^e *Ubi supra*. ^f *Tillemont, Notes sur Jesus Christ*, 4, 9, 16. ^g *Ubi supra*. ^h Vol. i. p. 402, 427. ⁱ *Script. Chronol.* p. 403.

convinced,

convinced, that very little Stress ought to be laid upon Arguments deduced from thence; for,—*Lamy* collects from the *Talmudists*, that the first Course began their Service in the Beginning of *August*^a. And, from the Authority of the same Writers, *Lightfoot* concludes, that the Ministry of the first Course commenced about the Middle of *October*^b. And — Whether the same Order was observed in the Courses after the Captivity, as was appointed by *David*, will appear doubtful to any one who shall observe what Dr. *Lightfoot* hath collected from the *Jewish Rab- bies*, relating to this Question^c. (4.) *October 7*. As this is Mr. *Bedford's* particular Opinion, (who fixes the Birth in the Year 4710) I shall re- fer the Reader to his own Proofs^d. But, as one of the Arguments upon which his Hypothesis is founded, hath been maintained by others also, I must more particularly mention it.—The Feast of Tabernacles fell on *Oct. 7*, in the Year in which he places the Nativity: And both *Mede* and *Lightfoot* have declared it to be their Opinion, that that Feast was instituted as a Type of the Incarnation of our Saviour; and that he was to be, and was born at that Time^e. And that Expression of St. *John*, ἐσκήνωσεν ἐν ἡμῖν^f, *He pitched his Tabernacle amongst us*, (as they translate it) is brought as a Confirmation of their Opinion.—I have no Desire to weaken their Arguments; but I must observe, that St. *John's* making use here of the Word σκηνώω, will not be sufficient to support them. St. *John* evidently makes use of it sometimes, without any Allusion to the Feast of Tabernacles^g. And how it is used by other Authors, may be seen in Mr. *Arnold's* learned and judicious Commentary on the Book of *Wisdom*^h.—Whether it is necessary to suppose, that that Feast was a Type of the Incarnation, and that, in order to fulfil the Law, it was necessary that *Jesus* should be born at that Feast, as well as die at the Feast of the Passover, let others judge. (5.) *The latter End of October*. This Date is collected, by Mr. *Whiston*, from the Order of the Courses, and *Zacharias's* Ministry, &c. already consider'd. (6.) *December 20*. *Theo- rianus* was an Author of the 12th Century; and mentions this only as a Tradition, without saying where he met with it, or whether he thought it worthy any Regard. (7.) *December 25*. This hath been celebrated for many Ages, by all the *Latin Church*, as the Day of the Nativity. St. *Chrysostom*, who lived at the latter End of the 4th Century, asserts, that it had been observ'd as such, in the *West*, long before his Timeⁱ; And it is found mark'd as such in a *Roman Calendar*, supposed to have been compiled in or before *A. D. 354*^k.—St. *Augustin*, who lived at the same Time with St. *Chrysostom*, agrees with him in the Date of the Nati- vity; and makes an Observation to confirm it, which, if it be not satis- factory, may be entertaining: “The Dispensation of Man grew less and “ less, which was signified in *John*: The Dispensation of God, in our “ Lord *Jesus Christ*, grew greater and greater: And this was signified in “ their Nativities; for *John* was born, according to the Tradition of the

^a Appar. ubi supra. See *Whiston's Short View*, p. 156. ^b Vol. i. p. 404. ^c Ibid. p. 915 vol. ii. p. 337. ^d Script. Chron. p. 400, &c. ^e Mede's Disc. 45. *Light- foot*, vol. i. p. 243, 477. vol. ii. p. 107. ^f i. 14. ^g Apoc. vii. 15. xii. 12. ^h Ch. ix. p. 15. ⁱ Tom. v. Hom. 33. ^k Critical Exam. p. 34.

“ Church, *June 25*, when the Days begin to decrease; but our Lord
 “ was born *Dec. 25*, when the Days begin to increase: Hear ye *John*
 “ himself confess it, saying, *He must increase, but I must decrease*.”
 —How ancient this Tradition might have been before their Time, or how
 far it ought to be admitted as authentic, I shall not pretend to determine;
 but shall only observe, that, had it been founded on any sure Grounds,
 there would scarce have been Room found for such a Variety of Opini-
 ons as were advanced, in relation to this Matter, in the early Ages of
 the Church. Had the primitive Christians known the Day of the Nati-
 vity, it is probable that they would sooner have celebrated it as a Festival;
 for, as far as we can learn at present, there was no such Celebration in the
 three first Centuries^b.—There have been other Arguments advanced, to
 prove the Uncertainty of this Date, as—That this Time of Year was not
 convenient for the Taxing that was then made—That the Season was not
 suitable for the Virgin to undertake a Journey from *Nazareth* to *Bethle-*
hem in her Condition—That the Shepherds could not then abide in the
 Fields, to keep Watch over their Flock by Night. But all these having
 been taken into Consideration by those who have endeavour’d to establish
 the Tradition of the *Latin Church*, I shall need only to refer the Reader,
 who shall be desirous to examine farther into this Matter, to their several
 Arguments, which are collected by *Lamy*^c.

Upon the whole, I think we are under a Necessity of allowing, that
 the Day of the Nativity is altogether uncertain: For if in *Clemens Alex-*
andrinus’s Time it was look’d upon as a vain Attempt to endeavour to
 ascertain it, it will not easily be shewn how it should be more feasible in
 these Days. I shall therefore desist from any farther Enquiry into the
 precise Time of this Event; and only endeavour to calculate it as nearly
 as we can, from the more general Chronological Notations relating to this
 Matter. (1.) From *Herod*’s Enquiry in relation to the Time when the
 Star appear’d to the Wise-men, and the Resolution he took thereupon,
 I have already observed, that it appears probable, that *Christ* was about
 one Year old at the Time of the Adoration^d: And I shall take Occasion
 to shew, how that Opinion may be more fully confirm’d, in the next
 Dissertation. (2.) It hath been generally concluded, that *Herod* died very
 soon after the Massacre at *Bethlehem*: And it is supposed, that *Augustus*
 heard of *Herod*’s putting *Antipater* to death, and of the Slaughter of the
 Infants at the same Time: That Passage in *Macrobius*, so constantly re-
 ferred to on this Occasion, appearing to be most properly understood in
 this Manner, *When Augustus heard that Antipater was slain, at the same*
Time that he heard how Herod had ordered the Infants to be put to death,
he replied, That it was better to be Herod’s Hog than his Son^e. By some,
 indeed, it hath been from hence concluded, that *Herod* had a Son in-
 volved in the Massacre^f. But it is neither probable that *Herod* should
 have a Son, at that Time, under two Years old, (when *Josephus*, who

^a Vid. *Serm. xviii. de Nat. Ch. De Trinitate*, l. iv. c. 5.
^b Note 4. sur *J. C.* ^c *Appar. par. i. c. xi. § 2.* ^d *Supra*, § 16. ^e *Macrobius Satur-*
nal. l. ii. c. 4. *Tillemont, Mem. Note 13. sur J. C.* ^f Vid. *Spanhemii Dubia Evang.*
Taylor’s Life of Christ.

is so particular in his Account of that Family, takes no Notice of such an One;) nor that such an Oversight would have been committed, had such an One been at Nurse within the Limits to which this Order extended.—If then it was *Antipater's* Death which *Augustus* heard of, along with that of the Infants, we know that he died but five Days before his Father^a: And we shall from thence have good Reason to conclude, that the Massacre was no long Time before *Herod's* Death. (3.) We have concluded, from the best historical Evidence we can procure, that the Death of *Herod* was either in the latter End of 4710, or the Beginning of 4711; and, in consequence of that, the Supposition of *Christ's* being then about a Year old, will carry back the Nativity to the Beginning of 4710, or the latter End of 4709. And this I imagine to be the nearest Calculation we can make. I have observed, that the Day and the Month are altogether uncertain; and I am willing to allow Room for any Conjecture that shall fix it to any Date, from the Feast of Tabernacles 4709, (which fell that Year on the 15th or 16th of *October*) to any Time after, that shall admit of any reasonable Compass for the Transaction of what is mention'd to have pass'd in the Life-time of *Herod*: Of which I shall give a particular Account at the latter End of the next Dissertation. (4.) Whenever I shall have Occasion to date the Birth of *Christ* from a fix'd Period, I shall reckon from Dec. 25, 4709; not as the certain Day, but as being a Date most agreeable to the common Opinion, and which appears to be as well establish'd as any other.

XVII. WE have a Circumstance mentioned as coincident with the Birth of *Christ*, by which all Writers on this Subject have endeavour'd to establish their several Hypotheses; viz. *The Taxing*; on Account of which the Virgin went up from *Nazareth* to *Bethlehem* (because she was of the House and Lineage of *David*) and was there deliver'd of that Ruler which was to proceed from thence.—The *Roman* History informs us, that *Augustus* order'd three Surveys to be taken of the Empire: One, *A. J. P.* 4686; another, 4706; and a third, 4726^b. The first and third of these are so wide of the Time we are speaking of, as to be excluded our Consideration: But from the Commission granted out in 4706, Mr. *Mann* argues, that the Nativity was in 4707^c. And Dr. *Prideaux* concludes, that it was not executed in *Judaea* before 4709^d. Whenever it was put in Execution in *Judaea*, was certainly the Time of the Nativity; for which we have not only the Testimony of the Evangelist, but also of the Christian Apologists, *Justin Martyr*^e, and *Tertullian*^f; who appeal to the Heathens themselves, whether their own Records would not prove to them, the Being of *Jesus Christ*: And they could not have appeal'd to the Records, had they not been assured that he was register'd in this Enrolment. Thus far, then, we can only learn, with Certainty, from this Date, That the Nativity was some Time after the Year 4706.

There is an Observation made, by the Evangelist, on this Occasion, from whence much Confusion and Disagreement have arisen amongst the

^a *Jos. De Bello*, l. ii. c. 21.

^b Vid. *Prideaux's Connection*, par. ii. b. ix. p. 505. fol.

^c *True Year*, p. 46, &c.

^d *Ubi supra*.

^e *Apol.* ii.

^f *In Març.* l. iv. c. 7.

Commentators; viz. Ἀὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηναίου, *And this Taxing was first made when Cyrenius was Governor of Syria.*

1. This hath been generally understood to mean, That *Cyrenius* was Governor of Syria, when this Decree went out from *Cæsar Augustus*: Or, at least, that he was so when it was executed in *Judæa*. Now, it is very clearly evident, from the History of *Josephus*, that *Cyrenius* was made Governor of Syria after the Banishment of *Archelaus*^a. Which (as I have already shewn^b) happen'd in 4720; a Time not capable of being supposed concurrent with that of the Birth of *Christ*. And therefore, in order to reconcile the seeming Inconsistencies, Authors have taken two different Methods: (1.) Some have concluded, that tho' *Cyrenius* received not his General Commission, as Governor of Syria, before 4720; yet, that when *Augustus* issu'd out this Decree, he was particularly appointed to take care of this Business; and that, in that Sense he is here call'd the Governor of Syria, tho' the Government of the Province in general was then in the Hands of *Sentius Saturninus*, or *Quintilius Varus*^c. And it hath been undertaken, by differet Calculations, to ascertain the very Year of the Nativity, from this particular Notation^d. I shall only observe, from the Whole, that there is not the least Proof offer'd of any such particular Commission being granted to *Cyrenius*: Nor will it, I imagine, easily be allow'd, that, with such a Commission only, *Cyrenius* could, with any Propriety, have been called the Governor of Syria. (2.) *Beza*, in order to solve the Difficulty, supposes the Text to be corrupted, and that, instead of *Κυρηναίος*, *Cyrenius*, it ought to be read *Κωνσταντίνος*, *Quintilius*; but no Copy is produced to support such an Opinion^e: And a Critic is very much to be suspected of taking too great Freedom, when he alters a Text without having some very good Authority for so doing.—*Quintilius Varus* did, indeed, succeed *Saturninus* in the Government of Syria^f; but in what Year is uncertain.—*Tertullian* declares, that the Decree of *Cæsar Augustus* here mentioned, was executed in *Judæa* by *Sentius Saturninus*^g. But his Evidence, as to this Point, is commonly set aside by the modern Critics; for what Reasons I shall leave the Reader to consult at his Leisure^h, observing only in general, that those assign'd appear not to me to be satisfactory; and taking notice, that in the 17th Book of *Josephus's Antiquities*, which contains the History of twelve Years only, and ends at the Deprivation of *Archelaus* (who reigned ten Years, and was banish'd in 4720ⁱ), *Saturninus* is mentioned as the Governor of Syria, both in the first and second Chapters.—That, in the third, Mention is made of the whole Nation of the Jews being call'd upon to swear Allegiance to *Cæsar*.—And that, in the seventh, Notice is taken of *Quintilius Varus*, as Governor of Syria, and of his assisting in a Cause betwixt *Herod* and his Son *Antipater*, just before *Herod* was seized with his last and judicial

^a *Ant.* l. xviii. c. 1. ^b § IX. ^c Vid. *Allix de Die Nat.* p. 16. *Lami Ap.* par. i. c. 10. § 4. *Lightfoot*, vol. i. p. 426. *Tillemont, Mem.* Note 2 sur *J. C.* *Mann's True Year*, p. 46. ^d *Allix, Mann, &c.* ubi supra. ^e Not. in loc. ^f *Jos. Ant.* l. xvii. c. 7. ^g In *Marcion*, l. iv. c. 19. ^h *Lamy, & Tillemont*, ubi supra. ⁱ Vid. supra, § IX.

Sickness; which appears to have lasted no longer than whilst his Ambassadors could go to *Rome*, and bring him *Augustus's* Letters; on the Receipt of which, he put *Antipater* to death, and died himself in five Days after: So that, from the Account of this Historian, we may most probably conclude, that, at the Time of the Taxing, *Saturninus* was Governor of *Syria*, as *Tertullian* relates it.

2. I doubt not but that we have the genuine Text of the Evangelist in this Passage: Unless, therefore, we can solve the Difficulty without cutting the Knot, we shall scarcely be able to give any tolerable Satisfaction to the candidly inquisitive Reader—But there have been some Critics, who, seeing the general Error of the Commentators, have undertaken to explain these Words in such a Manner, as to make them appear consistent with the other historical Accounts. (1.) We are told, that we are under no Necessity of understanding this Passage in the Sense of our Translation, *And this Taxing was first made when Cyrenius was Governor of Syria*; but that we may interpret it thus; *And this Taxing was made before Cyrenius was Governor of Syria*. I shall refer the learned Reader to the Critics themselves, for the Arguments by which this Interpretation is defended^a; and shall only observe, that, if it be admitted, this Notation will appear to have been added by the Evangelist, to distinguish the Taxing he then spoke of, from that which was made by *Cyrenius*, ten Years after^b. (2.) Others understand the Words in a different Manner, and translate them thus, *And this Taxing (or Enrolment) was first made use of (or, put in Execution) when Cyrenius was Governor of Syria*^c. It is certain, that the Word *Ἀπογραφὴ* means only, taking an Account of the Persons, Ages, Lands, Revenues, &c. of any Country; not a Taxing, or laying any Impost upon them. And such only appears to have been the *Ἀπογραφὴ* that was made at the Time when *Christ* was born. Whilst *Herod* liv'd, and whilst his Son *Archelaus* held the Government of *Judaea*, it was look'd upon only as a Kingdom subject to the *Romans*; not as a Province of the Empire: No Taxes appear to have been required by the *Romans*, or paid by the *Jews*, during that Time: And therefore, when this Enrolment was made, we have no Account that it gave any Disgust to the Nation, or raised any Commotion: But, when *Archelaus* was deprived of the Kingdom for his Mal-administration, and the Nation was put into the Hands of a *Roman* Governor; when *Cyrenius* came, not only to enrol, but to tax the People, it caused great Disturbance, and was attended with a Rebellion, of which both the Scripture History and *Josephus* have given us an Account^d. How far the Words will bear the Interpretation here given them, I shall leave the Reader to determine, upon consulting the Advancers and Maintainers of it; whose Opinions (along with those of others, who have given different Constructions to the Words, but which appear to me less worthy our Consideration) are collected by *Maldonat*, *Barradius*, *Pole*, &c.—If either of these Interpretations be admitted, it vindicates the Correctness of the Evangelical Writer; but then it must be allow'd, at the same Time, that this Pas-

^a *Gregor. Test. Græc. Not. in loc.*
Connect. vol. ii. p. 507. fol.

^b *Vid. Jos. Ant.* l. xviii. c. 1.
^d *Acts* v. 37. *Jos. Ant.* l. xviii. c. 1, 3.

^c *Prideaux*

page gives us no sort of Information of the exact Time when that Enrolment was taken in which *Christ* was included. And, indeed, I must confess, that it appears to me impossible to gain any thing more than a general Account of the Time of the Nativity from the Evangelical Writings; viz. that it was in the Days of *Herod* the King, and at the Time of the Taxing or Enrolment of *Judæa*: And as to the Particulars, we must collect them, as well as we can, from the Circumstances mentioned. —From the Accounts relating to the Adoration of the Wise-men, and the Massacre at *Bethlehem*, I have been led to conclude, that the Birth of *Christ* was about a Year before the Death of *Herod*; and I find nothing in the Evangelical History irreconcilable with that Opinion. The only Passage that can appear the least incongruous thereunto, I have already, in some measure, consider'd; viz. the Declaration, That *Jesus* was about thirty Years of Age when he came to be baptized, or when he began his Ministry, in or after the 15th Year of the Reign of *Tiberius Cæsar*: I have endeavour'd to shew, that the general Expression, *About thirty Years of Age*, will admit of some Latitude; and what Latitude it is necessary to give, according to the Hypothesis we have form'd, from the Examination of the other Parts of the Scripture History, is what I come now to examine.

XVIII. I HAVE given the Reasons which induce me to conclude, that *Herod* died about the Beginning of 4711.—That *Christ* was born about a Year before that Time.—And that *John* was called to his Ministry in the 15th of *Tiberius* (reckoning from the Death of *Augustus*), which began Aug. 19, 4741. It is allow'd, on all hands, that *Jesus* began not his Ministry before *John*; and therefore, these *Postulata* being granted, it is necessary to conclude, that before *Jesus* began his Ministry, or was baptized, he was, at least, thirty-one Years and eight Months old; (dating his Birth from Dec. 25, 4709.) But, for the more exact Determination of his Age at those Times, it will be necessary to enquire,

1. In what Part of the 15th of *Tiberius*, *John* began his Ministry?
2. How long after *John*, *Jesus* began to exercise his Ministry? And,
3. When *Jesus* was baptized?

1. As the precise Time when *John* was called to his Ministry is nowhere mentioned, we can only collect it from Circumstances: From whence, for Reasons given at large in Note on § 33, I have been led to conclude, that *John* was called in the Beginning of the 15th of *Tiberius*; i.e. about Sept. 4741. And therefore I have dated his Ministry from thence, in the Chronological Table.

As to the other two Questions, they are to be determined by the Series of the Evangelical History; and greatly depend upon the true stating of the Time of the Death of *Christ*. If that be rightly placed on April 3, 4746, (as I shall endeavour to prove by several Arguments, in the Sequel of this Dissertation) the only Question will be, How long he exercised his Ministry? for, that being known, we might readily determine when it began. But those who judge only from the Variety of the Conclusions that have been made from the supposed Series of the History,

by the several Commentators who have examined and undertaken to explain this Matter, will be apt to conclude it to be a Matter of the greatest Difficulty, if not impossible, to state the true Series in a plain and satisfactory Manner. In hopes of contributing something thereunto, I shall first give a brief Account of the different Opinions, and then endeavour to confirm that which I look upon to be the true one.

Harmonists and Commentators have generally taken it for granted, that the Ministry of *Christ* is to be reckon'd from his Baptism to his Crucifixion: And (1.) some have concluded, that there intervened only about the Space of one Year^a. I am satisfied that this Opinion was never taken up from any Examination of the Series of the Evangelical History; but arose from an hasty Interpretation of that Passage of *Isaiab*, *He hath sent me to proclaim the acceptable Year of the Lord*^b. From hence this Hypothesis was espoused by several of the Antients, without any farther Examination.—Those of the Antients who did examine farther, saw and acknowledg'd the Error of this Conclusion^c: *Irenæus*, one of the earliest and most learned of them, hath undertaken a Confutation of the mistaken Interpretation of this Passage; observing, amongst other Things, “That the Year here mentioned, is no more to be understood to mean a Year of twelve Months, than the Day of Vengeance (mention'd in the same Verse) is to be understood to mean a Day of twelve Hours^d.” And he farther undertakes to shew, that, in the Series of the Evangelical History, there is Notice taken of three Passovers, which *Jesus* celebrated at *Jerusalem*^e.—I scarcely think that Mr. *Mann* deserves a serious Confutation, who, in order to establish this ancient and ill-grounded Opinion (as agreeing with an Hypothesis which he was determin'd to adhere to,) hath not only inverted the Order of all the Gospels, in such a Manner as to make them appear to have been the most confused Writings imaginable; but hath also connected some Accounts, which are so differently related, that, were we to admit all his Hypotheses, we must then admit also, “That the History carried Marks of Authors weak and ignorant, as well as mortal and unlearned.” (2.) *Irenæus*, as I have already observ'd, takes notice, that there are three Passovers mention'd in the Course of the History: And that there were no more during the Time of *Christ's* Ministry, is what *Lamy* hath undertaken to defend; his Harmony is composed on that Principle; and his Commentary was, in some measure, written to support it: So that I need only refer to that Work, to give the Reader a View of all the Arguments that can be brought in Defence of this Hypothesis. I shall not go about to consider the Particulars; but endeavour to confute the Opinion in general, by establishing a contrary one. (3.) That the Ministry of *Christ* continued about three Years and an half, hath been the general Opinion of the modern Critics and Commentators; and it hath been defended with great Variety of Arguments. I shall refer the Reader to the chief Maintainers of it; whose Names will shew that their Opinion ought not to be lightly contradicted or re-

^a *Clem. Alex. Stromat. lib. i. Tertul. contra Judæos, c. 8. Philastrius de Hæc. c. 58. Vossius de Ann. J. C. vol. vi. p. 83.* ^b *Is. lxi. 2.* ^c *Vid. Chemnitii Præleg. p. 11, 12.* ^d *Contra Hæc. l. ii. c. 22.* ^e *Ibid.*

jected^a. And if it should not appear, that I have given very sufficient Reasons for disagreeing with them, I may justly expect a severe Censure for so doing. (4.) *Calixtus*^b, *Barradius*^c, and Mr. *Whiston*^d, have undertaken to maintain, that there were five Passovers during the Time of *Christ's* Ministry. *Calixtus*, immediately after the Baptism and Temptation, places St. *John's* five first Chapters, which he supposes to be the only Account we have of the first Year of *Christ's* Ministry; and to include the two first Passovers after the Baptism, and all the Transactions recorded before the Imprisonment of *John the Baptist*.—*Barradius* supposes that one Passover, which happen'd next after the Baptism, is not taken any Notice of in the Scripture History.—And Mr. *Whiston*, that *Jesus* began his Ministry one Year before he was baptized. These are the several Opinions and Hypotheses which have been advanced.

What appears to me to be the Truth of these Matters, is collected from the Evangelical History, with the utmost Care and Attention: And as the Opinion I shall endeavour to establish arises from the general Series of the History, and the particular Expressions in many Parts of it, I intended only to have made the proper Observations in the Notes on the more remarkable Parts and Passages, according to the Order in which they are here placed: But, as it may be more satisfactory to the Reader to see them together, and they so necessarily relate to the Matter in hand, I shall not spare myself the Trouble of repeating the Substance of them in this Place.

I conclude, with Mr. *Whiston*, that, from the Beginning of *Christ's* Ministry to the Time of his Death, there were five Passovers—And, that one of these Passovers was celebrated before the Baptism of *Christ*: And this Opinion is concurr'd in by the learned and judicious Mr. *Marshall*, in his Chronological Tables; wherein he declares, that he had the Concurrence and Assistance of the late celebrated Bishop *Lloyd*, with respect to the Order and Chronology of the Sacred History, and particularly that Part of it which comprehends the Time of our Saviour's Ministry.

The General Chronology so entirely depends upon the Proof of the just Series of the present History, that the Order of the Whole must be carefully attended to, before the Conclusion can be expected to be allowed: But, should that prove satisfactory, the Chronology will be demonstrated along with the Order, and stand thus: The first Passover, § 45; the second, § 57; the third, § 85; the fourth, § 185; and the fifth, § 381.

2. What Space of Time there was between the Beginning of *John's* Ministry and that of *Jesus*, we cannot exactly determine: I shall only observe in general, that it appears most probable, from the Circumstances of the History (which will be particularly consider'd in Note on § 55) that *Jesus* made his first publick Appearance, so as to be declared the *Messiah* (§ 38) no very long Time before the Passover 4742, about five or six Months after *John* began to baptize. (See Note on § 33 and 55.)

^a *Lightfoot*, vol. ii. p. 1033. *Usher* in *A. J. P.* 4746. *Prideaux Con.* vol. ii. p. 517. fol. *Le Clerc. Harm.* p. 573. *Toinard. Harm. Chron. Tab.* *Bedford Script. Chron.* p. 748. ^b *Concord.* p. 315. ^c *Tom.* ii. p. 358. ^d *Short View*, p. 135.

On the Supposition of *Jesus's* exercising his Ministry during the Course of five Passovers, and dying at that in 4746; the first to be consider'd, mention'd § 43, 44, must be that in 4742. At that Time there was a Circumstance taken notice of, from whence many Commentators have concluded, that the particular Year when it was mention'd might, with great Certainty, be determined. The *Jews* then took Occasion to observe to our Saviour, *That their Temple was forty and six Years in building*^a. And *Josephus* hath given an Account of the Time when *Herod* made the Proposal for pulling down the old one^b. All the Commentators on this Passage have had *Josephus's* Account to refer to and examine, and yet very different Conclusions have been made from thence, as it will fully appear to those who shall consult the Opinions of the several Authors refer'd to^c. The common Reader, I imagine, will think it sufficient, that, without specifying the various Sentiments of the Critics, I lay before him *Josephus's* Account of this Matter, with a few short Reflections upon it.—He tells us, “that *Herod*, in the 18th Year of his Reign, made “a Proposal to the *Jews*, of rebuilding the Temple; which was accepted, and he immediately set about preparing all sorts of Materials “for that Purpose; and did not pull down the old Temple till every “thing was ready for the Erection of a new one^d.” In another Place, *Josephus* mentions this Proposal as made in the 15th Year of *Herod's* Reign^e. But I have already fully shewn how these may be reconciled, by observing that there are two Epochas of *Herod's* Reign, one, from his being declared King by the *Romans*, 4674; and the other, from the Defeat of *Antigonus*, 4677^f. His 15th and his 18th (according to this double Computation) began about Midsummer, 4691. After that, and before Midsummer, 4692, *Herod*, therefore, appears to have made this Proposal: But how long he was in collecting the Materials, is not said. After the Work was begun, the Temple, strictly speaking, (*i. e.* the Part appointed for the Sacrifices, and all within the inner Enclosure) was finish'd in eighteen Months^g. How fast he proceeded with the other Parts of it, is not said; but the Whole was not finish'd, and the Workmen discharged, till above thirty Years after the Time we are now speaking of^h.

The Expression which the *Jews* made use of was this; *Τεσσαράκοντα καὶ ἕξ ἔτεσιν ᾠκοδομήθη ὁ ναὸς ἕως*, *Forty and six Years was this Temple in building*, as we translate it: Which is (1.) by several thought to be the true Sense of the Words; meaning, that *tho' the Temple was not yet finish'd, it had now been forty-six Years in building*ⁱ. (2.) Others conclude, that these Words allude only to the Place of Sacrifice, in the inner Court, which was finish'd in eighteen Months; and they suppose them to express, *Forty and six Years hath this Temple been built; and, canst thou raise so durable a Structure in three Days*^k? But the Force of the Expression is evidently lost by this Interpretation. (3.) I shall only observe, that as

^a *Joh. ii. 20.* ^b *Ant. l. xv. c. 14.* *De Bello, l. i. c. 16.* ^c *Lightfoot, vol. i. p. 553.* *Vol. ii. p. 529.* *Le Clerc. Harm. p. 571.* *Usher in A. J. P. 4697.* *Lami Ap. par. i. c. vii. § 3.* *Whiston's Short View, p. 142.* *Poli Syn. in loc. &c.* ^d *Ant. ubi sup.*
^e *De Bello, ubi sup.* ^f *Supra, § 3, 4.* ^g *Jos. Ant. ubi sup.* ^h *Ibid. l. xx. c. 8.*
ⁱ *Vid. Lightfoot, vol. ii. p. 530.* ^k *Whiston's Short View, p. 143.*

Herod made the Proposal after Midsummer 4691, and promised that he would not pull down the old Temple before he had collected and prepared all the Materials necessary for the Erection of a new one, it might probably be several Years before these were all ready, the old Temple pull'd down, and the Foundation of the new one laid: From which Time it seems necessary to date such a Calculation as this. And $4742 - 46 = 4696$. Too much Stress hath, I think, been laid upon this Notation, from whence we can form no certain Chronological Conclusion.

3. That the Baptism of *Christ* was after the Passover I have been speaking of, will, I imagine, clearly appear from the Series of the History, and the Notes on § 33, 55. I shall here only take notice in general, (1.) That *St. Luke* plainly intimates, that *Jesus* was baptized towards the Conclusion of *John's* Ministry: *When all the People were baptized, Jesus came*.—When *Jesus* was baptizing in *Judæa*, (which was after he had been at the Passover^b) *John* was also baptizing in *Enon*^c: from whence it is necessary to infer, either,—that *Jesus* was not yet baptized; or—that those Words of the Evangelist, *When all the People were baptized*, are very improperly used on that Occasion. (2.) That *Jesus* had baptized (by his Disciples^d) before he came to *John*, to be baptized of him, appears, I think, very clearly, from the Speech which the Baptist made to our Saviour at that Time; *I have need to be baptized of thee; and comest thou to me?* An Expression that cannot well be accounted for, but on the Supposition that *John* knew that *Jesus* had before baptized in *Judæa*: And, indeed, we are plainly told, that he had been inform'd of it^e. (3.) There is a Passage in *Eusebius*, which, tho' it mentions not this Point, helps to confirm the Hypothesis; and at the same time justifies the Order of the following History in many Particulars: I shall therefore give a Translation of it at large—“ It is said, that (St.) *John*, for a long time, “ used to preach without writing: But at last he applied himself to “ writing, for this Reason: The three (Gospels) which were wrote be- “ fore, were read by all Men, and by (St. *John*) himself: It is said that “ he approved them, and bare witness to the Truth thereof; but that “ in them was omitted the Account of what happen'd at the first when “ *Christ* began to preach: And this Observation is true: For it is evi- “ dent, that the other three Evangelists have only wrote the Acts of our “ Saviour during the Time of that one Year after the Imprisonment of “ *John the Baptist*; as it is plain from the Beginning of their Histories. “ (St.) *Matthew* expressly saith, after he hath given an Account of the “ Forty-days-fast, and the Temptation that succeeded it, *Now when Je- “ sus heard that John was cast into Prison, he departed out of Judæa into “ Galilee*^f. (St.) *Mark*, in the same Manner, *Now after that John was “ put into Prison, He (Jesus) came into Galilee*^g. And (St.) *Luke* like- “ wise, before he begins to give an Account of the Acts of *Jesus*, takes “ notice of the same, saying, *Herod added this to all the Evils which he “ had done, that he shut up John in Prison*^h. And it is said, that, for

^a § 55.

^b *Joh.* iii. 23. ^c *iii.* 22. ^d § 45, 48. ^e § 48. ^f § 50. ^g § 49.

^h *Matt.* iv. 12.

ⁱ *Mark* ii. 14.

^j *Luke* iii. 20.

“ these Reasons, the Apostle (St.) *John* was desired to give an Account
 “ of the Time which the former Evangelists had taken no Notice of;
 “ and to relate, in a Gospel, those Things which our Saviour did before
 “ the Imprisonment of *John the Baptist*. And that he did so, it is ap-
 “ parent from his saying, *This Beginning of Miracles did Jesus*^a. And
 “ by his taking Notice of the *Baptist*, during the Time of our Saviour’s
 “ Ministry; how *that he was then baptizing in Enon, nigh unto Salim*^b.
 “ And, as if purposely to prevent all Doubt, he saith, *For John was not*
 “ *yet cast into Prison*^c. (St.) *John*, therefore, in his Gospel, relates the
 “ Actions of *Christ* before *John* was cast into Prison; and the other three
 “ Evangelists record what was done after the Imprisonment of *the Bap-*
 “ *tist*. And it will appear that there is no Disagreement in the Gospels
 “ to those who consider that (St.) *John*’s Gospel contains an Account of
 “ the former Actions of *Christ*, and that the others give an History of the
 “ other Things which passed in the latter Part of his Time^d.”

I shall need to make no Observations upon this Passage, since it must readily occur to every Reader, how much it helps to justify the present Order of the History, and to confirm the Opinion, that there were two Parts of the Ministry of *Christ*; one, more private, carried on at the same Time with that of *John the Baptist*^e; and the other more publick, after *John* was cast into Prison; when *Jesus* returned in the Power of the Spirit into *Galilee*, preaching the Gospel of the Kingdom of God, and saying, *The Time is fulfilled, and the Kingdom of God is at hand*^f.

Now having seen that those Words of St. *Luke*, *When all the People were baptized*^g, may be taken literally, I should be glad if we could proceed a Step farther, and yet more nearly ascertain the Time of the Baptism of *Christ*. But I can find nothing which will do that, except the Arguments used in Note on § 55 shall induce the Reader to conclude, that it was in or about *January*, 4743, no long time before the second Passover of his Ministry. — On what Authority *Jerom*, *Eusebius*, and *Origen*, have fix’d it to the 6th of *January*, I know not^h; but their Delivery of this Tradition, proves it to be a very ancient one; and it corresponds with the Time which I think best agrees with the Series of the Evangelical History. But it may be observed, that *Epiphanius* places the Baptism in *November*ⁱ: And the Reader may find Dr. *Lightfoot* arguing very strongly that it was in *October*, at the Feast of Tabernacles^k. And some other Opinions are collected by *Barradius*^l. But I think enough hath been said on this Head: I shall therefore proceed to the Examination of

XIX. THE true Time of the Death of *Christ*.

Had it been recorded *how many Years Christ lived*, it would have prevented such a strange Variety of Opinions from arising, as are to be met with among the Writers on this Subject: ’Tis, indeed, to be admired, that Tradition did not set this Matter in something a clearer Light. Were

^a *John* ii. 11. ^b § 48. ^c *Ibid.* ^d *Euseb. Hist.* l. iii. c. 24. ^e § 38, &c.
^f § 65. ^g § 55. ^h *Voy. Tillemont. Mem. Eccl. Note 16 sur J. C.* ⁱ *Hær.* li. c. 28.
^k *Vol. i. p. 477, 969.* ^l *Tom. ii. l. i. c. 12.*

we to judge only from the great Variety and wide Difference of Opinions both amongst the Antients and the Moderns, we must conclude this to be one of those Points so deeply involved in Obscurity, that not the least Ray of Light could possibly be thrown upon it. But, as several of these Opinions are so ill grounded, that we may overthrow them by only touching their Foundations; when this Rubbish is clear'd away, we shall find the less Trouble in examining and stating the Degrees of Probability with which the others are supported. (1.) *Irenæus* tells us, that it was the Opinion of some, that *Christ* lived near fifty Years^a. This had no other Foundation than that Reply which the *Jews* made unto him, when he told them that *Abraham* had seen his Day: *Thou art not yet fifty Years old*; and hast thou seen *Abraham*^b? From whence it was inferr'd, that he was then near that Age. (2.) *St. Augustin* informs us of another Opinion, grounded upon that Expression in the Conference already mentioned, *Forty and six Years was this Temple in building*, which hath been apply'd to *Christ's* natural Body^c. (3.) Very various have been the Conclusions of those who have calculated the Age of *Christ*, according to the *Æra* they had fix'd upon for his Birth and Crucifixion; some supposing that he lived about *thirty-five Years and an half*^d. (4.) Others, about *thirty-three Years and three Months*^e. (5.) Others, *little more than thirty-two Years*^f. (6.) Some have not allow'd him to live more than *thirty-one Years*^g. And (7.) others, not more than *thirty*^h.—Upon these several Opinions I shall here only observe, in general, that I think these may be laid down as undeniable Axioms—That from the Death of *Herod* to the 15th of *Tiberius* was thirty complete Years—that our Saviour was not born many Years before the Death of *Herod*—that he was baptized within the Compass of two Years, after the Beginning of *John's* Ministry; and—that from the Time of his Baptism to his Crucifixion, was not less than two, nor more than four Years. And therefore I must conclude, that those who extend the Life of *Christ* to forty Years, or who limit it to less than thirty-three, proceed on groundless Hypotheses, and deserve not the least Consideration.

XX. WHAT is certain, with respect to the Death of *Christ*, is, That it was at the Time of the *Jewish* Passover, and on a *Friday*.—What is not agreed, is, Whether the Crucifixion was on the 14th or the 15th of *Nisan*: And the Determination of this Point depends upon the Solution of some very difficult Questions; as (1.) Whether our Saviour eat the Passover, or no, the Day before he suffered? (2.) Whether the other *Jews* eat the Passover before, or after our Lord's Crucifixion? And (3.) Whether the *Jews* then reckon'd the Beginning of their Months from the Phasis of the Moon, or calculated them by a Cycle? These have been very learnedly and very largely discuss'd, by the Authors referr'd toⁱ:

^a *Contra Har.* l. ii. c. 22, 39, 40. ^b § 236. ^c *De Doctr. Chr.* l. ii. c. 28.
^d *Toinard Tab. Chro. Lamy, &c.* ^e *Baronius Annal. Barrad.* tom. iv. c. 7, &c.
^f *Epiphani. Har.* 20, 51, 78. ^g *Philastrius Biblioth. Pat.* t. iv. p. 31. ^h *Tertul. contra Judæos*, l. viii. *Barrad. Com.* ubi supra. ⁱ *Vid. Lami, Harm.* l. v. *Tillemont, Eccl. Mem.* Note 26 on *J. G.* *Idem, Letter to Father Lamy.* *Toinard, Harm.* p. 150. *Lightfoot*, vol. i. p. 260. *Id.* v. ii. p. 950. *Strauchii Brev.* l. iv. c. 41.

And from the Examination of their several Arguments, I am inclin'd to concur with M. Boüilau, in doubting whether these Points can ever be determined to the Satisfaction of a curious and impartial Enquirer^a.—There is, certainly, a very fine Analogy, in supposing our Paschal Lamb to be slain at the precise Time appointed in the *Mosaic* Law^b. But, if it was so, it appears pretty clearly, that the *Jews* killed their Passover this Year, sooner than they ought to have done. I think it necessary to conclude, from the express Words of three Evangelists^c, that our Saviour did really eat the Passover, with his Disciples, on the Night before he suffered. And there can be no Reason to imagine, that they would apply to know where they must prepare the Passover (or that the Priests would kill a Lamb for any one) before the usual Day of the Celebration of the Feast. But—It may be supposed that the *Jews* then neglected to observe the true Day on which the Passover was appointed to be killed, by reckoning the Beginning of their Months from the Conjunction of the Luminaries, by a Calendar or Cycle, rather than from the Time of the Phases (which is allow'd to have been the Method originally appointed and observed.) It cannot, perhaps, be clearly and undeniably proved, that the *Jews*, in the Time of our Saviour, did reckon by any Cycle: But it will appear very probable, if we consider the Circumstances of the Passover 4746, (in which the Crucifixion is now generally supposed to have been, and of which the Reader will, I doubt not, be convinced.) In that Year, it appears, from the best Astronomical Calculations, that the Moon was in Conjunction with the Sun about half an Hour after One in the Afternoon, *Thursday, Mar. 19*. According to a Cycle, therefore, they would reckon the first Day of the Month *Nisan* to begin at Six that Evening; and consequently, the fourteenth (when the Passover was to be kill'd and eaten) would end in the Evening on *Thursday, Apr. 2*. And on that Day we suppose *Jesus* (in Conformity to the Custom and Appointment of those who sat in *Moses's* Chair) as well as the rest of the *Jews*, to have eaten the Passover with his Disciples. But—As the Moon changed, *Thursday, Mar. 19*, in the Afternoon, it could not be visible before the Evening of the 20th; and, consequently, then began the Month *Nisan*, reckoning from the Phasis; and the 14th ended, *Friday, Apr. 3*, on which Day (exactly at the Time appointed in the Law for killing the Paschal Lamb) our Saviour expired upon the Cross: For the Law saith, *They shall kill it in the Evening*^d: (or, as the Critics translate it, *between the two Evenings*; i. e. say they, in the Middle-time of the Sun's Declension.) And *Josephus* informs us how the *Jews* understood it: For, that they began to kill the Paschal Lambs at the Ninth Hour^e, or Three in the Afternoon; at which Time *Jesus* said, "*It is finished*;" bowed his Head, and gave up the Ghost^f.

It must, on all hands, be allow'd, that the *Jews* calculated the Beginning of their Months either by a Cycle, or from the Phasis.—It is never doubted but that, according to their Reckoning, whatever it was, they killed the Paschal Lamb on the 14th Day of the first Month.—It

^a Toinard, p. 155. ^b Exod. xii. ^c Matt. xxvi. 17. Mark xiv. 12. Luke xxii. 7. § 381, &c. ^d Exod. xii. 6. ^e De Bello, l. vii. c. 17. ^f § 460, &c.

is well known, that their first Month was reckon'd from the Vernal Equinox.—And I imagine that it will be thought necessary to conclude, that in the Year when our Saviour was crucified, they killed the Paschal Lambs, and eat the Passover on *Thursday* Evening. From a Calculation, therefore, of the Paschal Moons in the several Years to which the Death of *Christ* can, with any sort of Probability, be ascribed, we may not only, with some sort of Certainty, determine the Year of the Crucifixion, but also conclude, how the *Jews* calculated in those Days—Whilst they calculated by the Phasis, they reckon'd each Month to begin from that Evening when it appear'd, from good Testimony, that the Moon had been seen^a. It appears by Calculation, that,

A. J. P. 4741, (in which the 15th of *Tiberius* began) the Moon was in Conjunction with the Sun, *Monday, Mar. 15*, 3^h 25^o in the Morning. If the *Jews* then reckon'd by a Cycle, they would begin the Month, and the Year, on the Evening of that Day: And *Monday, Mar. 29*, (along with the preceding Night; but I shall hereafter take notice only of the Day,) must be reckon'd the 14th of the Month *Abib* or *Nisan*, and the Day of the Passover.—If they reckon'd from the Phasis, the Moon could not be visible before *Tuesday* Night, *Mar. 16*; and consequently, they would calculate the Month from that Evening, and the Paschal Lambs would have been killed (according to the first Institution) on *Tuesday, Mar. 30*.

- 4742 New Moon, *Saturday, Apr. 2*, 8^h 30^o Afternoon: (two Hours after the *Jewish* *νοχθήμερον* was begun; who would therefore reckon on the Month to commence from the Evening of *Sunday, Apr. 3*.)
Cycle Passover, *Sunday, Apr. 17*. Legal, *Monday, Apr. 18*.
- 4743 New Moon, *Wednesday, Mar. 22*, 8^h 42^o Afternoon.
Cycle Passover, *Thursday, Apr. 6*. Legal, *Friday, Apr. 7*.
- 4744 New Moon, *Monday, Mar. 12*, 1^h 6^o Morning.
Cycle Passover, *Monday, Mar. 26*. Legal, *Tuesday, Mar. 27*.
- 4745 New Moon, *Saturday, Mar. 29*, 11^h Afternoon.
Cycle Passover, *Sunday, Apr. 13*. Legal, *Monday, Apr. 14*.
- 4746 New Moon, *Thursday, Mar. 19*, 1^h 30^o Afternoon.
Cycle Passover, *Thursday, Apr. 2*. Legal, *Friday, Apr. 3*.
- 4747 New Moon, *Tuesday, Mar. 9*, 5^h 50^o Morning.
Cycle Passover, *Tuesday, Mar. 23*. Legal, *Wednesday, Mar. 24*.
(or, if this was not the Paschal Moon,
New Moon, *Wednesday, Apr. 7*, 2^h Afternoon.
Cycle Passover, *Wednesday, Apr. 21*. Legal, *Thursday, Apr. 22*.)
- 4748 New Moon, *Monday, Mar. 28*, 6^h 4^o Morning.
Cycle Passover, *Monday, Apr. 11*. Legal, *Tuesday, Apr. 12*.
- 4749 New Moon, *Friday, Mar. 16*, 6^h 40^o Afternoon.
Cycle Passover, *Friday, Mar. 30*. Legal, *Sunday, Apr. 1*.
- 4750 New Moon, *Thursday, Apr. 4*, 2^h 15^o Morning.
Cycle Passover, *Thursday, Apr. 18*. Legal, *Friday, Apr. 19*.

^a Vid. *Lightfoot*, vol. i. p. 950.

If there be any Foundation or Room for this Conjecture relating to the Time when the *Jews* kept their Passovers in the Years here mentioned, (and they are, certainly, all the Years to which the Death of *Christ* can, with any sort of Probability, be attributed) then it must appear, that in the Year 4746, they would keep the Passover on *Thursday*, as the Evangelists plainly intimate they did; and that our Saviour died on *Friday*, at the very Time when the Paschal Lamb was to be slain, according to the original Institution. And tho' the same Observation may be made on the Years 4743 and 4750, yet I shall not doubt to convince the Reader, by other Arguments, that there is no Room to attribute the Crucifixion to either of those Years.

The great Objections to this Hypothesis are founded on several Expressions in St. *John's* Gospel, compared with those of the other Evangelists: Expressions, which have been variously and largely treated on by the Authors above referr'd to; but which, consider'd in yet another Light, may not appear to be attended with so much Difficulty, as such different Comments would induce us to suppose. (1.) St. *John* tells us, that what is recorded in his thirteenth Chapter, *happened before the Feast of the Passover*^a. And had not this been so particularly mentioned, there are several Circumstances which would have discover'd it to a careful Reader; e.g. When *Judas* went out upon *Jesus's* speaking darkly to him, the others concluded, that the Purport of *Jesus's* Speech was, that *Judas* should go and buy those Things that they had need of against the Feast^b. Now, what hath occasion'd great Difficulties amongst the Commentators and Harmonists, hath been the Neglect of distinguishing between this Supper, which was eat at *Bethany*, on *Wednesday*, (at which Time *Jesus* wash'd the Disciples Feet—pointed out *Judas* for the Traytor, by giving him a Sop—comforted the other Disciples, &c. § 373—380;) and that other at *Jerusalem*, on *Thursday* (when he eat the Passover, and instituted the Holy Communion, &c. § 382—385.) See the Notes on § 374, 375, 386. (2.) St. *John* saith, that when the *Jews* carried *Jesus* before *Pilate*, on *Friday* Morning, they excused themselves from going into the Judgment-hall, *lest they should be defiled, and prevented from eating the Passover*^c. From hence many have inferr'd, that they had not then eaten the Paschal Lamb: But that this Conclusion is not necessary, hath, I think, been fully shewn by *Lightfoot*^d, and *Tillemont*^e, who have made it sufficiently appear, that the other Parts of the Feast (which was celebrated for seven Days together) went under the general Name of *The Passover*; as well as the Paschal Lamb: And, that a Defilement would have incapacitated the *Jews* from celebrating the Feast (or, as they here called it, eating the Passover) in a proper Manner, upon any of the other Days, as well as that when the principal Sacrifice was made.—Besides, it may be observed, that on the Day after the Paschal Lamb was eaten, a Feast, called the *Chagigah*, was celebrated by all the *Jews*, with very great Solemnity; of which *Lightfoot* hath given us a particular Account, and hath observ'd, at the same Time, that this Part of the Feast com-

^a § 374.
Lami.

^b § 376.

^c § 425.

^d *Horæ Heb. in Job.* xviii. 28.

^e *Letter to*

monly went under the general Name of *The Passover*^a. The *Jews*, therefore, might properly excuse themselves from going into the Judgment-hall, (tho' they had eaten the Paschal Lamb the Night before, as I doubt not but they had done) lest they should be defiled, and prevented from partaking of the *Chagigah*, and the other Parts of the Feast of the Passover. (3.) There is another Expression, which has given some Room for the Opinion, that the *Jews* eat the Paschal Lamb upon *Friday*; it being said, in relation to the Time when *Pilate* condemned *Jesus*, that *it was the Preparation of the Passover, and about the Sixth Hour*^b. But a little Knowledge of the *Jewish* Customs will help to explain this, in a different Manner from that in which it is commonly understood.—On every *Friday*, at Three o' Clock in the Afternoon, at the farthest, the *Jews* laid aside all other Business, that they might prepare what was necessary against the Sabbath; and from thence, that Day was usually call'd, *The Preparation*^c: The Word, indeed, is thus particularly explain'd by *St. Mark*, saying, *It was the Preparation, that is, the Day before the Sabbath*^d. And thus it is evidently to be understood in the several other Places of the Evangelists referr'd to^e. *St. John's* saying, therefore, that *it was the Preparation of the Passover*, means only, that *it was the Preparation-day before that Sabbath which fell in the Paschal Week*.—It appears pretty clearly, that there was no particular Time set apart for the Preparation of the Passover: For we find, that when *Jesus* said unto *Judas*, on *Wednesday* Evening, "That thou dost, do quickly," some of the Disciples thought that he had then given an Order for buying what they had need of against the Feast^f: But, being afterwards convinced of their Mistake, they came unto him the next Day, to know where they must go and prepare it^g: Which shews that there was no Time so particularly appointed for that Business, as to be call'd *the Preparation of the Passover*. But, *the Preparation of the Sabbath* is here call'd *the Preparation of the Passover*, because that Sabbath-day was an High-day, on account of its falling within the Time of the Feast^h. (4.) *St. John's* Account, if carefully attended to, as well as those of the other Evangelists, will clearly shew, that the Feast of the Passover was begun when *Jesus* was brought before *Pilate*; and particularly in that Passage, where he tells us that *Pilate* observ'd to the *Jews*, that they had a Custom, that he should release unto them One *at the Passover*ⁱ; and where *St. John's* Expression is not so general as that of the other Evangelists, *κατ' ἑορτήν*, *at the Feast*; but, *ἐν τῷ πάσχα*, *in the Time of the Passover*. Now, could *Pilate* have properly urged this? Or could the Multitude have presumed to cry aloud, and desire him to do as he had ever done unto them^k, had they not been assured that this was the proper Time for claiming their Privilege? The Feast began with killing and eating the Paschal Lamb: and consequently, the Lamb was killed and eaten, before this Custom could be well referr'd to, or this Privilege claim'd.—On the whole, therefore, I think it is reasonable and necessary to con-

^a Vol. ii. p. 356, 610, 618. ^b § 443. ^c Vid. *Lightfoot Horæ Heb. in Mar.* xv. 42. ^d Ibid. ^e *Matt.* xxvii 62. *Luke* xxiii. 54. *John* xix. 31, 42. ^f § 376. ^g § 381. ^h § 467. ⁱ § 432. ^k Ibid.

clude, that there is nothing in St. *John's* Account of these Matters, which is not well reconcileable with those of the other Evangelists; and that they together confirm the Hypothesis of all the *Jews* eating the Paschal Lamb on *Thursday* Night, as well as our Saviour and his Apostles.

XXI. THO' in the Years 4743 and 4750, the 14th Day of the Month *Nisan* fell either on *Thursday* or *Friday*, according to the different Computations, as well as in the Year 4746; yet, that the Crucifixion cannot properly be ascribed to either of those Years, will be, in some measure, demonstrated, by an historical Passage happily remaining; which so evidently points at the Time of this Event, and so particularly describes it, as to leave very little Room for Doubt or Objection in a candid Reader. 'Tis that of *Phlegon Trallianus*, recorded by *Eusebius*^a, and referr'd to by others of the primitive Writers^b; which tells us, "that in the 4th Year of the 202^d Olympiad, there was a greater and more remarkable Eclipse of the Sun, than had ever before happened; that, at the Sixth Hour of the Day, it was so obscured, that the Stars were seen in the Heavens: And that, at the same Time, there was an Earthquake which overthrew many Houses in the City of *Bithynia*."—Who can read this, without seeing the exact Resemblance it bears to that Evangelical Account, "And when the Sixth Hour was come, there was a Darkness over all the Earth until the Ninth Hour; and the Sun was darkned; and the Veil of the Temple was rent in twain, from the Top to the Bottom; and the Earth did quake; and the Rocks rent^c?"—As to the Year mention'd by *Phlegon*, Chronologers are agreed, that the Olympic Computation commenced *A. J. P.* 3938, at Midsummer^d; and consequently, the Paschal Moon, in the 4th Year of the 202^d Olympiad, was *A. J. P.* 4746; in which Year, as it hath been observed by Astronomers, there was no natural Eclipse of the Sun, so great as to be worthy any particular Notice^e.—I am not unacquainted how many Cavils have been raised against this Passage: But, as they have all been of late particularly considered and fully answered by the very learned and accurate Dr. *Chapman*, in a Treatise on that Subject^f; and as that Piece remains unreplied to in this inquisitive and captious Age, I imagine that we may rest well assured of having here an undoubted and valuable Monument of Antiquity; and almost an unexceptionable Evidence, with regard to the real Time of the Death of *Christ*.

XXII. It hath always been thought necessary, in order to establish any Hypothesis concerning the Time of the Death of *Christ*, to shew its Concurrence with, and Accomplishment of, that remarkable Prophecy of *Daniel*, relating to the *Seventy Weeks*^g: A Prophecy which, if it could be rightly understood, would fully and clearly ascertain this Point:—For, no doubt but the Time was herein particularly specified, *When the Messiah was to be cut off, and the Sacrifices and Oblations were to cease*.

^a *Chronicon.* ^b *Orig. in Matt. xxvii. Tertul. Apol. c. 21.* ^c § 463. ^d *Bedford's Scr. Chro. p. 654. Usher, &c.* ^e *Ferrand. Reflex. sur la Rel. Ch. t. i. p. 321.* ^f *Phlegon Examined, 8°.* ^g *Dan. ix. 24, &c.*

But then, some of the principal Characters given in this Prophecy, are of so uncertain a Signification, as to leave Room for great Variety of Opinions and Calculations: For it hath been very much debated, both, at what Time these Seventy Weeks are to be reckon'd to commence? and also, what Space of Time they are to be understood to include?

Origen^a, *St. Augustin*^b, and *St. Jerom*^c, thought it was the most prudent Method to decline attempting any Explanation of this dark Prophecy: And, indeed, we may well expect, that an Attempt of that sort would have been made with very little Success, at a Time when Chronology was so little understood; since we find that, in these more learned and inquisitive Ages, none have been yet able to give a clear and satisfactory Interpretation thereof. However, I can by no means think that we are yet at liberty to pronounce it inexplicable: For, on the one hand, I imagine, that the Reader will not be much surprized at the Variety of Opinions relating to this Passage, when he considers the Obscurity of the Terms of this Prophecy, and the dark Age in which several of those Opinions were advanced: And, on the other, that he will not yet despair of its being capable of a proper Explanation, even in these Days, when he shall have consider'd some of the later Interpretations; which, if they do not give a satisfactory Account of all the Particulars here mentioned, yet must be allow'd to shew, how some of the Characters may be properly and almost literally applied to the Times they refer to; and so may give us room to hope for farther Discoveries.

Seventy Weeks are determined upon thy People. The first Question arising from hence is, What Space of Time we are to suppose these Seventy Weeks to include? It was evident to all Commentators, that the Words were not to be understood literally to mean less than an Year and half: But the true figurative and prophetic Meaning of them hath escaped many. (1.) Some of the *Jews* concluded, that a Century ought to be reckon'd for each Week, and that the Compass of the Prophecy contain'd 7000 Years^d. (2.) Others supposed, that each Week ought to be reckon'd to contain Ten times seven Years, and the Whole, 4900^e. (3.) Some have described a Jubilean Cycle, or Seven times seven Years, to each Week; extending the Compass of the Prophecy to 3430 Years^f. (4.) *Renoldus* is, I believe, singular in his Opinion, that no determinate Space of Time was intended to be mark'd out, by the mention of Seventy Weeks; but that a certain Number is here given for an uncertain one^g. (5.) The foregoing Opinions being rather mention'd as Matter of Curiosity than Consideration, we come now to the Determination of the more sober and judicious Enquirers, who all agree, that the Seventy Weeks are to be reckon'd Weeks of Years, containing in the whole 490. The same Manner of Expression being used on other Occasions in the prophetic Writings^h. But this Determination being made, and acquiesced in, the Difficulties are not all removed, since Years have been, and may be, reckon'd by various Forms; and the Form this Prophecy is to be referr'd

^a In *Matt. Hom.* 29. ^b *Ep. ad Hefyc.* ^c *Tom. v. p. . . .* ^d *Vid. Huetii*
Dem. Evan. par. ix. c. viii. § 14. *Poli Syn. in loc.* ^e *Idem ibid.* ^f *Idem ibid.*
^g *Vid. Strauthii Brev. l. iv. c. 29. § 1.* ^h *Lev. xxv. 8. Ezek. iv. 6.*

to is disputed, some applying it to *Solar* or *Julian*^a, others to *Lunar*^b, and others to the *Chaldean* Years^c. I shall consider the Probability of these several Applications, after I have given a View of the Questions relating to the Time of the Commencement; and the Conclusion of these Seventy Weeks.

Having seen several wild Hypotheses relating to the Extent of these Weeks, we must expect to find Dates of their Commencement commensurate thereunto: And accordingly, (1.) *Origen* supposed them to commence at the Creation of the World^d. (2.) Some of the *Jews* have applied this Prophecy to the two Temples; and concluded, that the Seventy Weeks commenced at the Destruction of the first Temple (which happen'd *A. J. P.* 4126,) and ended at the Destruction of the second^e; (which was accomplish'd in 4783.) (3.) From the Days of *Tertullian*, there have always been some who have ascribed the Commencement of these Weeks to the Time when the Angel *Gabriel* appear'd to *Daniel* and notified these Things unto him^f, (which was in the first Year of *Darius the Mede*, 4193^g.) These Dates no-ways corresponding with the prophetic *Æra*, nor answering to any Measure of Time that could properly be call'd Seventy Weeks, may be rejected, as without Foundation.

The Prophecy itself gives us the true *Æra* to date from, viz. *From the going forth of a Commandment to restore and to build Jerusalem*^h: But this is also, in some measure, become an uncertain *Æra*, because there were several Decrees issued out, at different Times, for that Purpose. (1.) The first of these was publish'd by *Cyrus*, in the Beginning of his Reignⁱ, *A. J. P.* 4176. And the Reader may find, in *Strauchius*, a List of several Authors who have adhered to the Opinion of *Clemens Alexandrinus*, that the Seventy Weeks are to be reckon'd to commence from that Time^k. (2.) There was another made by *Darius*, in the second Year of his Reign, confirming and enforcing that of *Cyrus*^l. But the Critics have found Room to debate, whether it was *Darius Hystaspis*, or *Darius Nothus*, who issued out the Decree. *Josephus* ascribes it to *Hystaspis*^m: He is follow'd by *Usher*ⁿ: And *Lamy* hath undertaken to defend that Opinion^o. On the other hand, *Scaliger*^p, and *Strauchius*^q, have given their Opinion, that this Decree was publish'd by *Darius Nothus*. (3.) There was a third Decree made in Favour of the *Jews* by *Artaxerxes*, in the seventh Year of his Reign^r: But, as there were two *Darius's* to whom the second Decree is ascribed, so is the third also ascribed to two *Artaxerxes's*. *Longimanus*, indeed, was the immediate Predecessor of *Darius Nothus*; so that they who apply the second Decree to *Nothus*, must find another *Artaxerxes*, to whom to refer the third; and, accordingly, *Scaliger*, and some few others^s, ascribe it to *Artaxerxes*

^a *Prideaux Connex.* par. i. c. v. § 5. ^b *Strauchii Brev.* l. iv. c. 29. § 3. ^c *Whiston's Short View*, p. 199. ^d *In Matt.* xxvii. ^e *Huetius & Strauchius*, ubi supra. ^f *Id.* ibid. ^g *Dan.* ix. 1. ^h *Id.* ix. 24. ⁱ *Ezra* i. 1. ^k *Brev.* l. iv. c. xxix. § 6. ^l *Ezra* iv. 26. vi. 1. ^m *Hag.* i. 1. ⁿ *Zech.* i. 1. ^o *Ant.* l. xi. c. 4. ^p *Annal.* in *A. J. P.* 4195. ^q *Appar.* par. ii. c. iv. § 9. ^r *De Emend. Temp.* l. vi. ^s *Brev.* l. iv. c. xxix. § 8. ^t *Ezra* vii. 7. ^u *Esdras* viii. 1, &c. ^v *Vid. Lami Appar.* ubi sup.

Mnemon (who succeeded *Nothus*;) though the much greater Number of modern Critics and Chronologers apply it to *Longimanus*.—But, even those who agree in ascribing this to *Longimanus*, agree not about the Time when it was granted. It is found, by the History of those Times, that *Longimanus* was taken into Partnership in the Empire, along with his Father, ten Years before the Death of *Xerxes*; from whence the Commencement of his Reign is dated in *Ptolemy's Canon*^a. Some have contended, therefore, that the seventh Year we are speaking of, ought to be reckon'd from the Time of *Artaxerxes's* Association in the Empire^b; whilst others date it from the Time of his obtaining the full Possession of the Government by the Death of his Father^c. And these Opinions have been severally maintained by different Authors, as they best suited with their other Calculations and Hypotheses. (4.) There was yet another Decree issued out for this Purpose, of which we have a particular Account^d, whereby it appears to have been granted in the twentieth Year of *Artaxerxes* (universally allow'd to be) *Longimanus*: And that the Prophecy alludes to this Decree, is a very general Opinion^e; but the Maintainers of it are not agreed, whether this twentieth Year ought to be reckon'd from the Time of his Association in the Empire, or the Death of *Xerxes*^f.—I shall examine how far any of these Decrees, and any of the supposed Dates of them, may with Probability be referr'd to the Matters of this Prophecy; when I have briefly consider'd, what hath been concluded with respect to the Period of these prophetic Weeks.

The Difficulties relating to the Period of these Weeks arise from the Words of the Prophecy itself, where they are first mention'd in a collective Number, *Seventy Weeks are determined upon thy People*; and afterwards disjunctively, as composed of *seven Weeks, sixty-two Weeks, and one Week*: From whence various Conclusions have been made; (1.) some supposing, that they were to be reckon'd in a continued Series, and ended at the Death of *Christ*; (2.) whilst others, who reckon'd in the same Manner, concluded, that they ended not before the Destruction of *Jerusalem*. (3.) Those who have consider'd these Weeks disjunctively, have supposed the first *seven* to end at the Time when *Jerusalem* was fully re-establish'd—the *sixty-two* at the Death of *Christ*—and the last *one*, when the City and Sanctuary were finally destroyed. (4.) Another Difficulty arises from the mention of an *half Week* in this Prophecy; the Time it relates to having been variously determin'd by the Commentators, some referring it to the Time of *Christ's* publick Ministry; and others, to that immediately preceding the Destruction of *Jerusalem*^g.

The bare mention of this Variety of Opinions, is sufficient to convince every Reader, that this Passage is one of those which are hard to be understood: But, tho' the Commentators have found some Knots in it,

^a Vid. *Lami Appar.* ubi sup. ^b Ibid. ^c *Prideaux Con.* vol. i. p. 209. fol. Sir Isaac Newton on the Proph. p. 131. ^d *Neh.* ii. 1, &c. ^e *Huetius Dem. Evan.* p. ix. c. viii. § 9. *Bedford, Scr. Chro.* p. 729. ^f Vid. *Lami, Strauchius, Huetius, &c.* ubi sup. ^g The Authors and Maintainers of these several Opinions are referr'd to by *Lamy, Strauchius, and Huetius*, ubi sup. *Scaliger, De Em. Temp.* l. vi. *Mede*, vol. ii. p. 857. *Baradius Com.* t. i. l. iii. c. 5. *Prideaux Con.* vol. i. p. 204, &c. *Pole Syn.* in loc. &c.

and added more to it, I cannot yet subscribe to the Opinion that it is inexplicable, and that, therefore, it can be of no Service for the Confirmation of any Argument brought to prove that *Jesus* is the *Christ*.—On the contrary, I imagine, that would either *Jews* or Infidels take into impartial Consideration some of the Solutions that have been offered, they might find the Chronological Notations of this Prophecy so well correspond to the Time when *Christ* died, that they would have no Room left to doubt, whether that was the Event therein referr'd to or no. And, as the *Jews* allow that this Prophecy refers to the Time when their *Messiah* was to be cut off, they ought either to acknowledge *Jesus* to be that *Messiah*, or to point out some other Person, to whom that Title is to be ascribed, who was cut off at a Time to which these prophetic Characters may correspond, so that they shall appear to have been verified.

The Prophecy, as far as it relates to the Death of the *Messiah*, stands thus *; “Seventy Weeks are determin'd upon thy People, and upon thy
“ holy City, to finish the Transgression, and to make an end of Sins,
“ and to make Reconciliation for Iniquity, and to bring in everlasting
“ Righteousness, and to seal up the Vision and the Prophecy, and to
“ anoint the Most Holy. Know therefore and understand, that from
“ the going forth of the Commandment to restore and to build *Jerusalem*,
“ unto the *Messiah*, the Prince, shall be seven Weeks; and threescore and
“ two Weeks the Street shall be built again, and the Wall, even in troublous
“ Times: And after threescore and two Weeks shall *Messiah* be cut off.”

From hence I shall only briefly consider, how the Time of the Death of *Christ* may be made appear to be correspondent with the Dates here mentioned; without undertaking a critical Examination of the several Expressions here made use of; which may be found in Sir *Isaac Newton*^a, *Mede*^b, *Prideaux*^c, and all the general Commentators. If it be shewn how some of the Chronological Notations may be properly apply'd to History, it may give Room to expect, that some farther Enquiries may be attended with such Success, as to give a satisfactory Account of the true Meaning of all of them. (1.) We have seen that there were several Edicts issued out at several Times, relating to the Restoration of *Jerusalem*; and the Prophecy doth not particularly point out which it refers to, dating only in general, *from the going forth of a Commandment to restore and to build Jerusalem*. But here I must observe, that the Decree granted by *Cyrus*^d, was not a Commandment to restore and to build *Jerusalem*, only a Release of the Captivity (when the Seventy Years of it were expired; according to what God had decreed and foretold by his Prophets;) a Permission for the *Jews* to return into their own Land, and an Order for them to rebuild the Temple and restore the Temple Service: By Vertue of this Decree, neither was the *Jewish* Polity to be restored, nor the Streets and Walls to be built. And even what *Cyrus* intended, was prevented from being put in Execution, by the Malice and Opposition of the Enemies of the *Jews*^e. To this Decree, therefore, the Prophecy can with no sort of Probability be supposed to refer. (2.) The Decree

* *Dan.* ix. 24, 25, 26.

^a *On the Propb.* p. 129.

^b Vol. ii. p. 857.

^c Vol. i.

p. 208.

^d *Ezra* i. 1. v. 13.

^e *Ezra* iv. 1, &c.

which the *Jews* obtain'd of *Darius*, contain'd nothing more than what was granted by that of *Cyrus*. It was, indeed, render'd more effectual, by the severe Penalties laid on such as should dare, by any Means, to interrupt the *Jews* in carrying on the Work^a. And, in consequence hereof, the Temple was finish'd in about four Years time^b: But we find not that any thing was done towards reforming the Streets, or rebuilding the Walls: To this Decree, therefore, I think, the Prophecy cannot properly be supposed to refer. (3.) A Decree was made, in the seventh Year of *Artaxerxes*, to empower *Ezra* to appoint Magistrates and Judges; to establish a Polity in *Jerusalem*; and so, properly speaking, to restore the City. A Commission to rebuild the Walls, &c. appears also to be included in those Words, *Whatsoever shall seem good to thee, and to thy Brethren, to do with the rest of the Silver and Gold* (after preparing Sacrifices) *that do, after the Will of your God*^c. To this, therefore, the Prophecy may be thought to refer; and if we apply it to this, we shall find the Time mention'd in the Prophecy to correspond exactly with the historical Accounts of the several Events. *Artaxerxes Longimanus* began his Reign *A. J. P.* 4250. His seventh began 4256, from whence reckon 70 Weeks, or 490 Years, and they are found to be completed in 4746, the very Year in which *Christ* evidently appears to have died; when Reconciliation was made for Iniquity, and the Vision and the Prophecy were seal'd up. But,

It hath been disputed, whether it was *Artaxerxes Longimanus*, or *Artaxerxes Mnemon*, who issued out this Decree. A Point necessary to be determin'd in Favour of *Longimanus*, in order to support the supposed Correspondence betwixt the going forth of a Commandment, and the Time of the Death of *Christ* at the Distance of 490 Years: And a Point which will, I doubt not, appear to be determined to the Satisfaction of all Readers, by a few obvious Remarks; which will render it needless to examine the Controversy between the Authors of this Dispute (above referr'd to) with any particular Attention. A Catalogue of the Kings of *Persia* above-mentioned, taken from *Ptolemy's Canon*, and given together with the correspondent Years of the *Julian Period* and the *Nabonassarean Era*, will make the following Observations more easily and more clearly intelligible.

Kings of <i>Persia</i> .	<i>Æ. Nab.</i>	<i>J. P.</i>	Reigned
<i>Cyrus</i> began to reign	210	4176	9 Years.
<i>Cambyfes</i>	219	4185	8
<i>Darius I. Hystaspis</i>	227	4193	36
<i>Xerxes</i>	263	4229	21
<i>Artaxerxes I. Longimanus</i>	284	4250	41
<i>Darius II. Notbus</i>	325	4291	19
<i>Artaxerxes II. Mnemon</i>	344	4310	46

What seems to have given Rise to the Opinion, that it was *Artaxerxes II.* who publish'd this Decree, is a Passage in the Book of *Ezra*,

^a *Ezra* v. 1. vi. 1, &c.

^b *Ib.* vi. 15.

^c *Ib.* vii. 18.

mentioning, that *Artaxerxes* was applied to, to put a Stop to the Execution of the Decree of *Cyrus*; and that he, being persuaded by the Enemies of the *Jews*, gave an Order accordingly; and that, thereupon, the Work ceased until the second Year of the Reign of *Darius*^a. Hence it hath been concluded, that it could be no other than *Artaxerxes* II, who issued out the Decree we have been speaking of.—But that he, who put a Stop to the rebuilding of the Temple, and who is called *Artaxerxes* in the Book of *Ezra*, was not *Artaxerxes* I. in *Ptolemy's Canon*, will appear to be undeniably evident by these Remarks: (1.) Had the *Jews* been undisturb'd in carrying on the Work, from the first Year of *Cyrus* to the Time of *Artaxerxes* I, there can be no Doubt but that they would have completely finish'd their Temple long before the Expiration of that 74 Years. (2.) *Josephus* tells us, that it was *Cambyfès*, who put a Stop to the Execution of *Cyrus's* Decree; and that, by vertue of his Order, the Work was respited for nine Years; the Prohibition not being taken off before the Time of *Darius*^b. This agrees well both with the Scripture Account of this Matter, and the Chronology of *Ptolemy's Canon*; for, if the Work was stopp'd from the Accession of *Cambyfès*, to the second Year of *Darius* I, it appears to be exactly the Time specified by *Josephus*. And this Observation gives a full and clear Answer to that Question, Which *Darius* it was who granted the Decree mentioned, *Ezra* iv. 24. v. 1. vi. 1. &c.? (3.) There is no Mistake or Impropriety in *Cambyfès's* being call'd *Artaxerxes* in the Book of *Ezra*, since we find that that was a Title of Honour, commonly and indifferently given to all the *Persian* Kings; as that of *Cæsar*, or *Augustus*, was to the *Roman* Emperors^c. (4.) Another Argment, to prove that it was *Longimanus* who made the Decree mention'd *Ezra* vii. 1. may be deduced from the Grant of the Commission to *Ezra*.—*Ezra* was the Son of *Seraiah* the High-priest^d, who was taken, and put to Death, when the Temple was destroyed, and most of the People were carried away to *Babylon*^e, *A. J. P.* 4126^f.—Now, tho' we suppose *Ezra* to be as young as possible at that Time, yet he could not be less than 130 Years of Age in the seventh of *Artaxerxes*, 4256: And as he liv'd to see *Jeremiah* finish the Wall of *Jerusalem*, in the 20th Year of that King^g, he was, at least, 143 at the Time of his Death. And, if we ascribe this Decree to *Artaxerxes* II, we must extend the Age of *Ezra* to 203 Years. I am only afraid lest the former Date should be thought to exceed all Bounds of Probability.—But, that he did live to a remarkable Age we may conclude from *Josephus's* taking notice that he died a very old Man^h. (5.) I must not omit to mention, that *Josephus* names *Xerxes* as the Person who granted this Commission to *Ezra*ⁱ. And this would have occasion'd a considerable Difficulty in settling the Point, had not both the Scripture and the Historian himself mention'd some Particulars relating to the King who made this Decree, which cannot be apply'd to the *Xerxes* of *Ptolemy's Canon*.—*Josephus* allows, that it was the same Person who granted the Commis-

^a *Ezra* iv. 7—23. ^b *Ant.* l. xi. c. 1, 2, &c. ^c Vid. *Ravanelli Biblioth. Sacra*, in Verb. ARTAXERXES. ^d *Ezra* vii. 1. ^e 2 *Kings* xxv. 18, 20. ^f *Bedford's* *Scr. Chron.* p. 700. ^g *Neh.* viii. 1. ^h *Ant.* l. xi. c. 5. ⁱ *Ibid.*

fions both to *Ezra* and *Nehemiah*^a.—And he mentions the 25th and the 28th Year of that King's Reign^b: which proves, that it was not *Ptolemy's Xerxes*, who reign'd only 21.—The Scripture also makes mention of the 32^d Year of that King who gave the Commission to *Nehemiah*^c. Both which Accounts are well reconcileable with the Supposition of its being *Artaxerxes I.* who reign'd 41 Years.—*Xerxes* appears to have been an honourable Name which might be indifferently ascribed to any King^d; and if so, the Historian is not liable to an Imputation of Error for mentioning *Artaxerxes* under that Title. (6.) I think there will be no Difficulty in confuting the Opinion of *Scaliger*, &c. that the second Decree was given by *Darius II*^e.—We are inform'd, that when the Temple was built, in Pursuance of this Decree, there were several alive who had seen the first Temple in all its Glory, and were capable of comparing the Beauty of the two Houses^f.—Now it appears, that from the Destruction of *Solomon's Temple*, 4126^g, to the second of *Darius II*, was 166 Years: And those who could compare the Beauty of the two Houses, could not, on this Supposition, be well less than 180 Years of Age.—From the Destruction of the Temple to the second of *Darius I*, was only 68 Years: And where Probability and Improbability appear so plainly upon the Face of the different Calculations, I think the Distance of Time might be admitted as a sufficient Argument to determine a Question of this Nature, even tho' we had not made the previous Observations to shew the Necessity of ascribing this Decree to *Darius I*.—On the whole then, I imagine, that it may appear to have been proved very reasonable, if not necessary, to conclude, that the Decree spoken of in the Prophecy of *Daniel*, was the Commission granted to *Ezra*, in the seventh of *Artaxerxes I*, 4256. From whence reckon 70 Weeks, or 490 Years, and you come to the very Time when our Saviour expired upon the Cross, made Reconciliation for Iniquity, and seal'd up the Prophetic Vision.

Some Men of very great Learning and Abilities have concluded, that the Decree referr'd to in the Prophecy, was that Commission granted to *Nehemiah* in the 20th of *Artaxerxes I*. And their Calculations proceed upon the Supposition, that the Years were to be reckon'd by the *Chaldean* Computation; and that only 69 of them were to be complete at the Time of the cutting off the *Messiah*^h.—The Weeks, after being mention'd in an absolute Number, are divided in a remarkable Manner into *Seven Weeks, Sixty-two Weeks, and One Week*; from whence it is concluded, that after 62 added to 7, *i. e.* after 69 Weeks, or 483 Years, from the going forth of that Commandment, we are to look for the Completion of this Part of the Prophecy.—The *Chaldean* Years consisted of 360 Days each; 483 of which make 476 *Julian* Years and 21 Days.—From the 20th of *Artaxerxes I*, to the 19th of *Tiberius*, *i. e.* from 4269 to 4746, was 477 *Julian* Years.—The Death of *Christ*, therefore, happening in that Year, plainly proves (say they) how the Prophecy was accomplish'd in him.—I lay this Scheme before the Reader without making any Remarks upon it.

^a *Ant.* l. xi. c. 5. ^b *Ibid.* ^c *Neh.* v. 14. ^d *Vid. Ravanelli Biblioth. Xerxes & Artaxerxes.* ^e *Vid. sup. Ezra* iv. 24. vi. 1. ^f *Hag.* ii. 3. ^g *Bedford, ubi sup.* ^h *Vid. Marshall Tab. Chron. Whiston's Short View*, p. 198.

If it shall appear a satisfactory Solution of the Difficulties here consider'd, I am well content that it should be received. I am not solicitous about establishing any particular Hypothesis, being desirous only to shew how the Chronological Notations of this Prophecy, may be applied to the Time of the Death of *Christ*: And we find, that from the 7th of *Artaxerxes* I. to that Time, was exactly 70 Weeks, or 490 *Julian* Years: And that, by a different Calculation from the 20th Year of that King, the Accounts may be reconciled, admitting another Interpretation of the Words.

XXIII. To sum up the Result of all these Enquiries. (1.) *Herod* appears to have died some little time before the Passover, *A. J. P.* 4711. (2.) *Christ* to have been born in the latter End of 4709, or the Beginning of 4710. (3.) *John* to have been called to his Ministry about September, 4741. (4.) *Jesus* to have been baptized about the Beginning of January, 4743. And, (5.) to have expired on the Cross, April 3, 4746.— I hope it will not appear, that I have raised or insisted upon any Arguments to serve particular Hypotheses; but that these several Hypotheses are grounded upon an impartial Examination of all the historical Accounts remaining, that can relate or be applied to those Matters.

XXIV. I shall conclude this Dissertation with a Table of the Synchronisms of the Year 4746, from the most remarkable *Æra*'s commonly made use of, as they are now settled by the best and most accurate Chronologers.

<i>Annus Periodi Julianæ</i>	4746.
<i>Mundi</i>	4040.
<i>Olympiadis</i>	2024.
<i>Urbis Condite</i>	786.
<i>Æræ Nabonassaræ</i>	708.
<i>Æræ Christi vulgaris</i>	33.

DISSERTATION

THE SECOND,

CONCERNING

The TIME, and PLACE, of the Adoration
of the WISE-MEN.

CONTENTS.

- I. **T**HE Grounds and Reasons of this Enquiry, and the Method observed in it.
- II. St. Matthew's Account doth not ascertain, either the Time or the Place of the Adoration.
- III. Reasons for supposing, that the Adoration was paid at Nazareth.
- IV. The Arguments and Authorities on which the common Opinion is grounded, carefully examin'd.
- V. Mr. Whiston's Hypothesis, relating to this Matter, particularly consider'd.
- VI. The different Opinions relating to the several Circumstances of our Saviour's Infancy stated and examined.

I. **T**HAT the Wise-men paid their Adoration to Christ at Bethlehem, is an Opinion founded upon the Authority of the most ancient Christian Writers, and so universally concurr'd in by the succeeding ones, that I find no one, except Mr. Bedford, who ever doubted the Truth and Certainty of it: And he only mentions it as a Point liable to be question'd, but enters into no Disquisition upon it^a. It may therefore appear, at first Sight, to be either Impertinence or Presumption, to go about to contradict an Opinion so general and so establish'd: But, as I shall do it in order to illustrate and vindicate the Correctness of the Evangelical Writings, I shall hope to be clear'd of the Charge of Impertinence; and I shall endeavour to treat the Subject in such a Manner, as to avoid the Imputation of Presumption.

I was, in some measure, necessarily led into this Enquiry, in the Course of the Examination of the Series of the Evangelical History: For, as I could meet with nothing in the Evangelical Writings which laid us under a necessity of supposing, that the Wise-men came to adore Christ before

^a Scr. Chron. p. 740.

the Purification of the Virgin—And as I found it recorded by St. Luke, that *when they (Joseph and Mary) had performed all Things according to the Law of the Lord (at the Time of the Purification) they returned into Galilee (with the Child Jesus) to their own City Nazareth^a*; there appear'd to be Room for a Question, Whether the Wise-men found Christ at *Bethlehem* or no?—And, as in the Course of my Enquiries I could not but judge it to be the most proper, to place the Adoration after the Purification (in that Order in which the Reader will find them in this History^b;) I intended to have undertaken the Justification of that Order in a Note on § 26. But as I met with an establish'd Opinion to the contrary, which it was not proper to reject, without giving sufficient Reasons for so doing, I found it was necessary to say more upon the Subject than would conveniently come within the Compass of a Note, and therefore thought it more proper fully to examine these Points in a distinct Dissertation; wherein I shall particularly consider, what Grounds there are to imagine that the Adoration of the Wise-men was made before the Purification.—And, as to the Place where it was made, I shall endeavour to shew, (1.) That the Supposition of the Wise-men's paying their Adorations to Christ at any other Place than *Bethlehem*, within *Herod's* Dominions, no-ways contradicts the Scripture Account of this Matter.—(2.) What Reasons there are to induce us to think, that they did find him at some other Place. And—(3.) The Inconclusiveness of the several Arguments which have hitherto induced Commentators and others, to suppose that this Adoration was made at *Bethlehem*.

II. First, *That the Supposition of the Wise-men's paying their Adorations to Christ at any other Place than Bethlehem, within Herod's Dominions, no ways contradicts the Scripture Account of this Matter.*

St. Matthew is the only Evangelist that makes any mention of this Adoration; and his Words are these^c:

“ Now, when Jesus was born in *Bethlehem of Judæa*, in the Days of
“ *Herod the King*, behold, there came Wise-men from the *East* to *Jerusalem*, saying, “ Where is he that is born King of the *Jews*? for
“ we have seen his Star in the *East*, and are come to worship him.

“ When *Herod the King* heard these Things, he was troubled, and all
“ *Jerusalem* with him. And when he had gathered all the Chief-priests
“ and Scribes of the People together, he demanded of them, Where Christ
“ should be born? And they said unto him, “ In *Bethlehem of Judæa*:
“ For thus it is written by the Prophet, “ And thou *Bethlehem*, in the
“ Land of *Judah*, art not the least among the Princes of *Judah*; for
“ out of thee shall come a Governor, that shall rule my People *Israel*.

“ Then *Herod*, when he had privily called the Wise-men, enquired of
“ them diligently, what Time the Star appeared. And he sent them to
“ *Bethlehem*, and said, “ Go and search diligently for the young Child;
“ and when ye have found him, bring me word again, that I may come
“ and worship him also.”

^a Luke ii. 39. § 25.

^b § 22—26.

^c Matt. ii. 1. § 26.

“ When they had heard the King, they departed : And lo ! the Star, which they saw in the *East*, went before them, till it came and stood over where the young Child was. When they saw the Star, they rejoiced with exceeding great Joy. And when they were come into the House, they saw the young Child and *Mary* his Mother. &c.”

It will evidently appear, to any one who shall carefully and impartially examine this Passage, that the Place where the Wise-men paid their Adoration, is not herein specified any farther, than that it was that House which the Star directed them to.—*Bethlehem* is, indeed, the only Place mentioned in this Passage where *Christ* can be supposed to have been at that Time—And there is an Expression in it, that *Herod sent the Wise-men to Bethlehem*; and this seems to have been the only Foundation of the general Opinion, that *there they paid their Adorations to him*. But this Expression, properly consider'd, will neither appear to be a good Foundation, nor a Support for this Hypothesis.

Bethlehem is here mention'd as the Place of *Christ's* Nativity.—The Evangelist hath shewn, that, by the Confession of the Chief-priests and Scribes, the Prophecy of *Micah* here recited was to be applied to the *Messiah*; and he observes, that it was accomplish'd in our Saviour, tho' he omits to mention the Particulars of the Birth, recorded by St. *Luke*^a.

St. *Matthew* here saith, that the Wise-men came *when (or after) Jesus was born in Bethlehem*.—An Expression so very indefinite, as not in the least to ascertain the particular Time of their coming: And, agreeable to this general Notation, it might be either thirteen Days, or six Weeks, or one Year, or two Years, after the Birth of *Christ*, when the Wise-men came to worship him; according to any of the various Opinions that have been advanced upon this Subject^b.

Whenever they came, *Herod*, having heard from the Chief-priests and Scribes that *Christ* was to be born at *Bethlehem*, and having no Reason at all to imagine that he had left the Place of his Birth, *he called the Wise-Ten, and sent them to Bethlehem*; i. e. he directed them to go thither, as the most probable Place where they might search, with Success, for this young Child. *And when they had heard the King, they departed*. No doubt but they departed with an Intention of going straight to *Bethlehem*: And we may take it for granted, that they either did go thither, or would have gone, in case they had not met with some better Directions where they might find this King of the *Jews* whom they came to worship.—The Evangelist doth not mention their coming to *Bethlehem*; he only tells us, that, when they were departed, the very same Star or Meteor which they had seen in the *East-Country*, appear'd to them again, and moved on before them, till it came directly over the House where the young Child was, and then it stood still. And, when they saw the Star thus leading their Way, they rejoiced with a Transport of Joy which was exceeding great, to see themselves in so remarkable a Manner under the divine Direction. They would look upon this as an unerring Guide to that King

^a *Luke* ii. 1—20. § 16, &c.
Baradii Comment. t. i. l. ix. c. 8.

^b Vid. *Tillement, Mem. Eccl.* Note 8 sur *J. C.*

whose Birth it had, in so particular a Manner, signified unto them in the *East*: This, therefore, they would follow, without Doubt or Hesitation, which way soever it went: If it went to *Bethlehem*, thither they went; or if it went to any other Place, thither they follow'd it: And as the Evangelist leaves this Point undetermined, saying only in general, that it went before them till it came and stood over where the young Child was, we cannot think ourselves under any sort of necessity of concluding, from this Passage, that the Adoration was paid at *Bethlehem*.

St. *Matthew*, therefore, leaving both the Time and Place of the Adoration undetermined, I shall think myself at liberty to enquire more particularly into these Matters; and may, I hope, without Presumption, offer some Reasons which have induced me to imagine, that the Wise-men came not to pay their Adoration, whilst the Virgin and her blessed Infant continued at *Bethlehem*; but that they being return'd back to their own City *Nazareth*, the Wise-men were conducted thither.

III. (1.) IF the Wise-men came not before the Purification (the Probability and Proofs of which Opinion I shall lay before the Reader) the Supposition of their finding *Christ* at *Nazareth* is almost necessary, in order to justify the Correctness of the Evangelist St. *Luke*, who tells us that (*ὡς ἐτέλεσαν ἅπαντα κ. λ.*) *When* (or, *as soon as*) *they had fulfilled all Things according to the Law of the Lord, they returned into Galilee, to their own City Nazareth*^a. This specifies the Time of their Return to have been at the End of the Forty Days after the Birth of our Saviour; *as soon as* they had perform'd the Ordinances relating to the Presentation of the Child, and the Purification of the Mother: (For in that Sense St. *Luke* uses the Word *ὡς* on several Occasions, e. g. *As soon as the Days of his Ministration were accomplished*^b. *When* (or, *as soon as*) *Elizabeth heard the Salutation of Mary, &c.*^c &c.^d) If then the Wise-men came not till after the Purification, when the Virgin and her Son left *Bethlehem*, and return'd to *Nazareth*, we must consequently suppose that they follow'd him thither, and there found him. (2.) Had not this particular Account of the Time of their Return to *Nazareth* remained, yet, as there is no Account of *Joseph's* forsaking his own City (but the contrary plainly intimated^e), and as there are no Reasons to induce us to think that he would be absent from it longer than Necessity or Convenience required, we should have been led to conclude, that he would have return'd at the Time here mentioned. *Joseph*, in Obedience to the Decree of *Cæsar*, went up from *Galilee*, out of the City of *Nazareth*, into *Judæa*, unto the City of *David*, to be taxed with *Mary* his espoused Wife, being great with Child. And it came to pass, by the Decree of the Almighty, that, while they were there, the Days were accomplish'd that she should be delivered^f. And, as the Virgin was deliver'd there, she was under a Necessity of staying there till the Days of her Purification were accomplish'd, in Conformity to the Ordinances of the Law of *Moses*^g. And

^a *Luke* ii. 39. § 25.^b *Ib.* i. 23. § 7.^c *Ib.* i. 41. § 9.^d *Ib.* ii. 15. v. 4.

xi. 1. &c.

^e See § 63, 160, 179.^f § 16, 17.^g *Lev.* xii.

when they had perform'd all Things relating thereunto, they return'd to their own City.—An Account so plain, and at the same time so probable, that I cannot but be surprized to see it either contradicted, doubted, or misunderstood, in the Manner we shall find it. (3.) Had *Bethlehem* lain in, or any where near, the Road betwixt *Jerusalem* and *Nazareth*, there might have been some room to have said, that, consistent with St. *Luke's* Words, they might call, and make some Stay, at *Bethlehem*, in their way to *Nazareth*, after the Purification; and, that the Wise-men might come to pay their Adoration in the mean time.—But, as *Nazareth* lay almost full North, and *Bethlehem* almost full South, of *Jerusalem*, it will be difficult to undertake the Vindication of St. *Luke's* Correctness, and to suppose, at the same time, that they went a Road directly contrary to that of *Nazareth* and *Galilee*. But (4.) the chief Reason that induces me to think that *Jesus* was not at *Bethlehem* when the Wise-men came to worship him, is the Account which we have from the Evangelist, of the Star's appearing to them again, after they were departed from *Herod*, and going before them till it came and stood over where the young Child was.—For, had *Christ* been at *Bethlehem* at that Time, there appears to have been no sort of Necessity for their being miraculously directed to him: *Herod* had sent them (or order'd them to go) to *Bethlehem*; and thither they were going; and as *Bethlehem* lay not above six Miles from *Jerusalem*, we cannot suppose that there could be any Danger of their wandering far out of their Way; or that the common Directions given to Travellers would not have been sufficient to have prevented any Mistake of that sort.—And even the House where he was might have been found without a Miracle, had *Christ* been yet in *Bethlehem*; for, when the Wise-men had come thither, and enquired for a Child whose Birth had been notified to them in the *East*, by a supernatural Appearance; we cannot but conclude, that it would readily have occur'd to the Inhabitants of that Place, that this must needs be the same Child whose Birth had been notified to the Shepherds in so surprizing a Manner, since we are inform'd that the Shepherds had made known abroad the Saying that was told them, and what they had seen: And that all that heard it were astonish'd at those Things which were told them by the Shepherds on this remarkable Occasion. Had therefore *Christ* continued there till the coming of the Wise-men, we can scarcely imagine that any in the Town would have been ignorant of the Place of his Abode, or would not have immediately directed the Wise-men to him, on their first Enquiry: Who might, therefore, on this Supposition, have gone to him without the Assistance of a supernatural Guide; and have been fully convinced, that this was he who was born King of the *Jews*—whose Star they had seen in the *East*—and to whom Worship was to be paid; by the Account of what the Shepherds had heard, and seen, and declared, concerning him^a. But,

If we suppose *Jesus* to have been taken away from thence; and that *Joseph* and *Mary*, who came Strangers to *Bethlehem*, had not publickly

^a § 18—20.

declared whither they were to return; there is an apparent good Reason why God, who had notified the Birth of his Son to these Wise-men, and, by a particular Impulse, directed them to go and pay their Adorations to him, should not now suffer them to be led out of the Way in search of him, through the Information of *Herod*, and for want of proper Intelligence where to find him; and why he should now again interpose his divine Providence, and point out unto them the Place where he was, by the Guidance of the well-known Star.—Authors are greatly divided in their Opinions relating to this Star; some imagining that it attended the Wise-men to *Jerusalem*; others not admitting that Hypothesis^a. We may, therefore, set aside Authority, and examine the Evidence; which to me appears to be greatly in favour of the latter Opinion: For, (1.) when the Wise-men came to *Jerusalem*, their Question was, *Where is he that is born King of the Jews? For we have seen his Star in the East.* (2.) When they went from *Jerusalem*, it is observed that, *lo, the Star which they saw in the East went before them.* Expressions which strongly intimate, that this Star had not been seen of them since they left their own Country. (3.) There appears to have been no Occasion for such a Guide as this to lead them to *Jerusalem*: That was the Royal City of *Judæa*; and thither Men would naturally go, who went to enquire after the King of the *Jews*; and thither they might readily go, without the Direction of a Star.

Could we suppose that the Star was their Guide through the whole Journey, we should be apt to enquire, (1.) Why it did not lead them directly to the Place where *Christ* was? And, (2.) Why they rejoiced with such exceeding great Joy, at seeing it again when they went out of *Jerusalem*? Questions which, on such a Supposition, are not easily answered. But if we suppose the Star not to have accompanied them, we see plainly, both why they went to *Jerusalem* rather than to any other Place, and why they so much rejoiced at seeing the Star again.—And when they found that it moved forwards, we can make no Doubt but that they would readily follow such a Guide, tho' it led them a different Way from that which *Herod* had directed them to pursue. *St. Matthew*, indeed, doth not declare that it did lead them a different Way, only saying in general, that *it went before them till it came and stood over where the young Child was.* But, as we have seen, that, had he been at *Bethlehem*, there had been no Occasion at all for a miraculous Direction; we may, from the Appearance of the Star at that Time, conclude, that he was then at some other Place.—And, as we have seen by *St. Luke's* Account, that he was taken from *Bethlehem* to *Jerusalem* at forty Days old, and from thence carried to *Nazareth*, we may with great Probability conclude, that the Star led the Wise-men thither; and that *when they came into Joseph's House at Nazareth, they saw the young Child with Mary his Mother, and fell down and worshipped him.*

I am not farther solicitous to establish this Hypothesis, than as I think it best justifies the Correctness of the Evangelical Writer, and proves *St.*

^a Vid. *Barradii Comment.* t. i. l. 9. c. 9.

Matthew's and *St. Luke's* Accounts to be perfectly consistent. For, on the Supposition of the Wise-men coming after the Purification, and finding *Christ* at *Nazareth*, *St. Matthew's* Testimony is not in the least impeach'd, who neither mentions the Time nor Place of the Adoration: And *St. Luke's* Account of the Return of the Holy Family to *Nazareth*, taken according to the most obvious and literal Sense of the Words, renders this Opinion more than probable. But,

IV. As I have taken upon me to form an Hypothesis so contrary to an establish'd Opinion, it may be thought requisite for me to undertake to shew the Weakness and Insufficiency of the several Arguments on which that Opinion is founded, and by which it hath been so long supported. I shall therefore here endeavour to state them fairly, and examine them with Candour and Impartiality.

Argument 1. The Antiquity and Universality of the Opinion, is brought as an Argument to support it: All Historians, Commentators, and Expositors, having, from the first Ages of *Christianity* to this Time, agreed, that the Adoration of the Wise-men was paid at *Bethlehem*, it is thought necessary to abide by their Judgment in this Matter.

Answer. Tho' I am willing to pay all due Deference to the Authority of Antiquity, yet I can by no means think it necessary implicitly to submit thereto in Matters wherein it might be so liable to determine wrong, as in this and some others of the like Sort. (1.) How little Regard is to be paid to the Traditions of the Antients, relating to those Circumstances of our Saviour's Life, which are not recorded by the Evangelists, hath been, I imagine, sufficiently and clearly manifested in several Parts of the Chronological Dissertation; where it plainly and undeniable appears, that many of those relating to the Time of *Christ's* Birth, his Baptism, and his Death, were uncertain and erroneous. And it ought to be made appear, that they had some better Foundation for this Tradition than for those, before it be admitted as an infallible one: But I find not that this is attempted. (2.) It hath been observed, as an Apology for the Antients want of Exactness, in relation to the precise Times of the Birth, Baptism, and Passion of *Christ*, &c. that these, being Niceties, no-ways material to the important Points of Religion, were not curiously examin'd into by the *Christians* of the first Age^a. If this Observation be allow'd, (and Arguments to confirm it may be found in the Place referr'd to^a) it must be allow'd also, that the Determination of the Time and Place of the Adoration of the Wise-men, is of less Importance to Religion, than that of the Times of the Birth, Passion, &c. and consequently, that they would be yet the less inquisitive into the particular Circumstances of this Matter. And hence we may conclude, that they, finding a plausible Reason for supposing the Place to be *Bethlehem*, because *St. Matthew* saith *Herod sent them thither*, took it for granted, without farther Exa-

^a *Sir Is. Newton on the Proph.* p. 144.

mination,

mination, that they went thither, and so reported it: And succeeding Writers, following their Footsteps, the Tradition hath been conveyed down from the Time of *Tatian* and *Ammonius* to our Days, but without gaining any Sort of Ratification: And we can only wonder, that it should support itself so long, upon so weak a Foundation.

Argument 2. Those Words of St. *Luke*, *When they had performed all Things according to the Law of the Lord, they returned into Galilee, to their own City Nazareth*, are not to be understood to mean, *as soon as they had performed all Things*; but only in general, *some Time after they had performed, &c.* The Flight into *Egypt* is to be supposed to intervene between the Purification and the return to *Nazareth*: And to confirm this, we may observe, that such Transitions are sometimes made use of in St. *Luke's* Writings^a.

Answer. This is rather a begging of the Question, than an Argument.—It is true that there are Transitions in St. *Luke's* Gospel, which ought carefully to be attended to by an Harmonizer; but I believe it will never be found necessary to suppose that there is a Transition, where the Words of the Evangelist so clearly indicate the Connexion and Succession of the Facts, as in this Place: For (1.) I have already observed, that the Word *as* properly means *as soon as*, and not an unlimited *afterwards*. And I might have confirm'd that Observation by very many Instances of the Manner of St. *Luke's* using that Word^b. (2.) The several Transitions in St. *Luke's* Gospel are introduced with more general Words, as *now*, or *then*; translated, *and*, or *now*, or *then*^c.—*On a certain Day*^d—*In those Days*^e, &c. They may all be seen at one View in the Order and Connection of the Four Gospels at the End of the Book; whence it will appear, that none are necessary to be supposed, except where St. *Luke* either gives no Notes of Connection, or such general ones as may well admit the Interposition of other Matters.

Argument 3. *Joseph, &c.* continued at *Bethlehem* two Years after *Christ's* Birth; and then went from thence into *Egypt*. He concluded that it was necessary that the Child should be educated, as well as born, in *Bethlehem*: And when he came again out of *Egypt*, he proposed to have returned thither, had he not been warned of God in a Dream, to turn aside into the Parts of *Galilee*^f.

Answer. To the first Part of this Argument I shall here make no Reply, having, in the foregoing Dissertation, given my Reasons at large for concluding that our Saviour was only about one Year old at the Time of *Herod's* Death; and having in this already undertaken to maintain, that St. *Luke's* Words oblige us to conclude, that *Joseph* took the young Child and his Mother and returned to *Nazareth* immediately after the Purification.

^a *Lightfoot*, vol. i. p. 434. *Poli Syn.* in loc. ^b *Luke* ii. 15. v. 4. vii. 12. xi. 1. xix. 29, 41. xxii. 66, &c. ^c *Ibid.* ii. 40. iv. 14. vi. 1. viii. 19. ix. 1, &c. ^d *Ibid.* viii. 22, &c. ^e *Ibid.* ii. 1, &c. ^f *Vid. Lightfoot*, vol. i. p. 433. *Poli Syn.* in loc.

To the second Part of it, *That as the Parents of Jesus knew that it was necessary that he should be born at Bethlehem, so did they also think it necessary that he should be brought up there*; I must reply, that I look upon it to be altogether without Foundation: For, (1.) it appears, that *Joseph* did not go to *Bethlehem* on Account of the Virgin's lying-in there, but in Obedience to the Decree of *Cæsar*. (2.) Had he thought she had been so near her Time, or intended that she should have stay'd there till her Delivery, he would very probably have provided some better Accommodations for the Virgin than she met with. (3.) Had there been any divine Direction given to *Joseph* or *Mary* about the Place of the Birth of the Child, an Account of it would scarcely have been omitted in the Evangelical Writings: But (4.) tho' it had been declared to the Virgin by an Angel, that *that holy Thing, which should be born of her, should be called the Son of God*; and to *Joseph*, that *That which was conceived in her was of the Holy Ghost*^b; yet it appears, either that they knew not this to be the *Messiah*, or had not consider'd the Prophecies relating to the *Messiah* as applicable to him: For—when the Shepherds declared the miraculous Vision that appear'd unto them to notify the Birth of *Christ*, the Virgin was surprized as well as others, and *kept all these Things, and pondered them in her Heart*^c.—When *Simeon*, at the Purification, declared him to be a Light to lighten the *Gentiles*, and the Glory of the People of *Israel*, *Joseph* and his Mother marvelled at those Things which were spoken of him^d.—And at Twelve Years old, when he told them that he must be about his Father's Business, they understood not the *Saying which he spake unto them*^e.—These Things make it more than probable, that they had not consider'd the Prophecies relating to the *Messiah*, as applicable to him; and that, therefore, *Joseph* could have no Motive, upon his Account, either to go to, or to tarry at *Bethlehem*.

The third Part of this Argument, *That Joseph intended to have returned to Bethlehem, when he came back out of Egypt*, hath no better Foundation than the others; for it doth not appear that he had any such Design. Examine the Passage, (He arose, and took the young Child and his Mother, and came into the Land of *Israel*. But, when he heard that *Archelaus* did reign in *Judæa*, in the Room of *Herod* his Father, he was afraid to go thither: Notwithstanding, being warned of God in a Dream, he turned aside into the Parts of *Galilee*^f;) and it will appear, that the Mention of his first coming into the Land of *Israel*, and afterwards turning aside into the Parts of *Galilee*, cannot induce an observing Reader to conclude, either that he did intend to go to *Bethlehem*, or that he did not set forwards with a View of going directly to *Nazareth*: Nor will his being afraid, upon hearing that *Archelaus* reign'd in *Judæa*, support any such Opinion: For, (1.) The Land of *Israel* was the general Name of *Palæstine* (or, The Holy Land) divided, at that Time, into *Judæa*, *Samaria*, and *Galilee*: The first Expression, therefore, hath great Latitude; He took the young Child and his Mother, and came into the Land of *Israel*. (2.) *Judæa*, in Contradistinction to *Samaria* and *Galilee*, com-

§ 8. § 15. § 20. § 23. § 34. § 29.

prehended the Tribes of *Simeon*, *Judah*, *Dan*, and *Benjamin*^a; and these were all under the Jurisdiction of *Archelaus*. Now, in going directly from *Egypt* to *Nazareth*, it was necessary to travel through almost the whole Extent of these Dominions, for more than fifty Miles together; which might give just Occasion for *Joseph's* Fears (as he imagin'd that *Archelaus* inherited the malicious Designs of his Father) tho' he had no Intention of going nearer to *Jerusalem* than he necessarily must. (3.) The Expressions of the Evangelist here intimate no Deviation from *Joseph's* first Design, but rather the contrary: He tells us, that when the Fears of *Joseph* were removed, by Encouragement from God in a Dream, he (prosecuted his Journey, and) returned into the Parts of *Galilee*, ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλαλαίας. Our Translators, indeed, have render'd it, *He turned aside into the Parts of Galilee*, as tho' he had deviated from his intended Road: But the *Greek* Word conveys no such Idea; as even the *English* Reader may be convinced, by seeing the Translation of it in another Part of this Chapter, § 14. *He took the young Child and his Mother, and went into the Land of Egypt*^b.

Argument 4. If *Christ* had not been at *Bethlehem* when the Wise-men came to worship him, there had been no Occasion for his flying into *Egypt* upon their Departure; since the destructive Decree of *Herod* reach'd no farther than to *Bethlehem* and all the Coasts thereof; and if he had been out of those Limits he had been out of Danger.

Answer. We cannot well imagine, that *Herod's* Jealousy and Cruelty would let him omit any Opportunity that he could have of destroying that Child, the very Mention of whose native Royalty had so much disturbed him^c; nor, that he would be wanting in using all possible Means to gain Intelligence where he was, if he could have any Reason to apprehend that he had not involved him in the *Bethlehem* Massacre: And that he might have good Grounds for such a Suspicion, is, I think, very probable: For,

That cruel Edict was scarcely executed at *Bethlehem*, without the Cause of it being assigned: And when they of that Place understood that *Herod* wanted to destroy a Child, whose Birth had been notified to the Wise-men by a Star, and who was by them declared to be the King of the *Jews*, it would naturally make recur to their Minds all that the Shepherds had declared concerning the Child *Jesus*: And if this was related to *Herod*, it would the more alarm his Fears; especially as he might probably be inform'd, at the same Time, that the Mother of that Child was a Stranger, who came to the City of her Family, to the City of *David*, at the Time of the Taxing, and that she had returned Home with the Child after her Purification, or, at least, had not returned thither again.—And, if we may suppose that any might be found, who could inform him of the Place of *Joseph's* Abode, we may readily conclude that he would immediately send thither to destroy the Child.—

^a *Jos. De Bello*, l. iii. c. 2. ^b See also *Matt.* iv. 12. xii. 15. xiv. 13. xv. 21. xxvii. 5.
^c *Matt.* ii. 3.

However,

However, if *Herod* could have any Knowledge of the Circumstances of this Child's Birth, and any Reason to think that he had not destroy'd him, we can scarce doubt but that he would send to *Rome* for a Copy of the Register, that thereby he might know where that Stranger came from, who was delivered at *Bethlehem* at the Time of the Taxing: And therefore, there appears the same Necessity for removing *Jesus* from *Nazareth* (if he was there at that Time) as there would have been from *Bethlehem*, had he continued there till the Adoration; for *Herod's* Jurisdiction extended to *Nazareth*, as well as to *Bethlehem*: He was King of *Judaea*, in the unlimited Sense of the Word; *Galilee*, &c. were dismember'd in pursuance of his Will: So that if *Herod*, after the *Bethlehem* Massacre, sought to destroy *Jesus*, *Nazareth* was no Place of Security for him: And,

That *Herod* did not think he had involved *Jesus* in the Massacre, but after that sought to destroy him, the Evangelist, I think, plainly intimates: For (1.) had the Enquiry ended with the Slaughter at *Bethlehem*, a Removal from thence to *Nazareth* (supposing *Joseph* there to receive the Orders) would have been as good a Security, as a Removal into *Egypt*. (2.) Tho' God was pleased to order his Son into *Egypt*, that the Scriptures of the Prophets might be fulfilled^a; yet he seems, at the same time, to have appointed it as a Place of Safety; and to have continued him there no longer than it was necessary upon that Account; immediately ordering him back again, as soon as they were dead which sought the young Child's Life^b. Which Words may well be thought to imply, that *Herod* sought to destroy him, as long as he lived, and that therefore God kept him out of the Reach of his Power during that Time. (3.) The Scriptures intimate the divine Knowledge, that *Herod* would continue to seek the Destruction of the young Child, by informing us, that *Joseph* was not only order'd to fly out of his Dominions, but induced to fly by Night too; as a farther Security from his Malice, as this would in a great measure frustrate any Search or Pursuit that could be made after him. And 'tis no new Thing to suppose that this was done as a farther Security against *Herod's* Jealousy and Cruelty^c.—These Observations, added to the foregoing, give us good Reason to conclude, that *Herod* sought to destroy *Jesus* after the *Bethlehem* Massacre; and to shew the Necessity of his flying out of the Bounds of *Judaea* for Security, and from any Part thereof.

Argument 5. The Wise-men came before the Purification; and therefore must necessarily find *Christ* at *Bethlehem*.

Answer. If there was any sufficient Proof of the Wise-men's coming before the Purification, I should be very ready to admit the Consequence: On the Proof of that single Article, all the Questions here canvass'd chiefly depend; and therefore I shall the more particularly consider, on what Grounds this Assertion is built.

^a *Matt.* ii. 15.

^b *Ib.* ii. 19.

^c *Vid. Barradii Comment.* t. i. l. x. c. 8.

Proof 1. In the *Harmony* of *Ammonius*, who wrote in the Beginning of the Third Century, it is expressly said, that the Wise-men came to *Jerusalem*, to enquire after *Jesus*, the thirteenth Day after his Birth, and found him at *Bethlehem* ^a.

Observations. (1.) This Argument would be something stronger, if we had good Evidence that the *Harmony* referr'd to was the genuine Work of *Ammonius*; but, on the contrary, we find that the most diligent Enquirers into this Matter ascribe to *Ammonius* that *Harmony*, which in its Title is call'd *Tatian's* ^b: In which there is no more particular Mention of the Time or Place of the Coming of the Wise-men, than there is in the Evangelical Account above quoted. (2.) Allowing these *Harmonies* to be their Writings whose Names they bear, yet in *Tatian's* (who wrote many Years before *Ammonius*) the Adoration is placed after the Return to *Nazareth*, exactly in the same Order as 'tis found in this History, § 25, 26 ^c. (3.) *Juvencus*, who wrote in the Beginning of the Fourth Century, and whose *Evangelical History* is allow'd to be genuine, exactly follows *Tatian's* Method in this Particular ^d. (4.) *Epiphanius*, who wrote about the Middle of the Fourth Century, either knew not of the Account, or regarded not the Authority of *Ammonius*, since he places the Coming of the Wise-men at two Years Distance from our Saviour's Birth ^e. (5.) St. *Augustin*, indeed, was of Opinion, that the Wise-men came before the Purification; but he shews, by answering Objections to that Opinion, that this was a Matter of Debate at that Time ^f: And how greatly soever we may regard his Opinion, yet we can be under no Necessity of allowing it to determine now, in a Point that was disputed then. And it will from these Observations appear, that we must not expect to meet with Demonstration in these Enquiries.

Proof 2. The Evidence in favour of this Opinion, was such as determin'd the Church to celebrate the Feast in Commemoration of this Event thirteen Days after the Feast of the Nativity.

Observations. (1.) I have taken notice, in the foregoing Dissertation, on what weak Foundations the Tradition of the Church is built, in respect to the Matters relating to the Infancy of *Christ*: From whence, as it must appear that they could not ascertain the Days of particular Events, so it may appear also, that they were not very solicitous about it: For (2.) it seems to me a very just Observation, that they who first began to celebrate the *Christian* Festivals, fix'd them on the most remarkable Days of the *Heathen* Solemnities, in order to divert the *Christians* from partaking of the Vanity and Idolatry of those Riots: And that they had rather a View to the particular Times of the Year, than to the Day of the Event which was commemorated ^h: Thus—*The Annunciation of the Virgin* was fix'd to *Mar. 25*, the Vernal Equinox at that Time.—*The Na-*

^a *Biblioth. Patr.* t. vii. p. 115. ^b *Voy. Du Pin Biblioth.* t. i. p. 120. *Bayle Dict.* *Ammonius.* ^c *Biblioth. Patr.* t. vii. ^d *Ibid.* t. viii. ^e *Har.* 51. *De Chr.* c. 1. ^f *De Consensu Evang.* l. ii. c. 11. ^g § XVI. ^h See *Whiston's Short View*, p. 162. *Sir Is. Newton on the Proph. of Dan.* p. 144.

tivity of *St. John the Baptist*, on the Summer Solstice, *June 24.*—*St. Michael*, on the Autumnal Equinox, *Sept. 29.*—And *The Nativity of Christ*, on the Winter Solstice, *Dec. 25.*—Other Festivals were fix'd on such Days as the Sun entred into the several Signs of the *Zodiac*; as—*St. Paul*, when he enter'd *Aquarius*, *Jan. 25.*—*St. Matthias*, when he enter'd *Pisces*, *Feb. 24,* &c.—Others were fix'd on account of the Celebration of some more remarkable *Heathen Rite* and Ceremony: Thus—*May 1*, dedicated to the Goddess *Flora*, was assign'd to *St. Philip and St. James*. (And it may be observed, that it is still celebrated with some of the Customs introduced by the old Superstition.)—*June 11*, was the Feast of the Goddess *Fortuna*, and appropriated to *St. Barnabas*. And—*Oct. 18*, the Day of *Jupiter Liberator*, was given to *St. Luke*. All which seems clearly to manifest, that these Days were fix'd in the first Calendars without any Ground in Tradition with respect to the particular Day of the Event to be commemorated. (3.) Tho' we cannot apply any thing in the foregoing Paragraph to the Day on which the Adoration of the Wise-men is commemorated (as we find not the 6th of *January* dedicated to any one in the ancient *Roman Calendars*) yet we may observe, that as it was an establish'd Tradition of the Church, that this happen'd thirteen Days after the Birth of *Christ*, and as that was celebrated *Dec. 25*, (be it on what Grounds it would) this Commemoration must consequently be kept *Jan. 6*. But, (4.) tho' the establish'd Tradition of the Church, that *Christ* was born *Dec. 25*, and that the Wise-men came within thirteen Days after, would oblige us to conclude that they found him at *Bethlehem*; yet, the Tradition only of their paying their Adorations on the 6th of *Jan*, doth not ascertain their coming so soon after the Birth as is commonly supposed; but we may, consistently with that Tradition, say, with *St. Jerom*, or *Epiphanius*, that it was a Year, or two Years after the Birth, before the Wise-men came^a; whose Dissent from the common Opinion in this Matter shews, that the Tradition was not firmly establish'd in their Days.

V. MR. *Whiston* hath of late undertaken to maintain the Opinion, that the Wise-men paid their Adorations to *Christ* at *Bethlehem* before the Purification; and at the same same time to let the Words of *St. Luke*, *When (or, as soon as) they had perform'd all Things according to the Law of the Lord, they return'd into Galilee, to their own City Nazareth*, be understood according to their plain and literal Meaning. His Hypothesis is uncommon, and attended with a Variety of Matter, which it will be necessary to examine particularly. He supposes,

1. That the Star appear'd to the Wise-men, in the *East*, at or before the Conception of *John the Baptist*.

2. That it moved towards *Judaea* a little before the Birth of *Christ*; and the Wise-men follow'd it.

3. That they arrived at *Jerusalem* a little after the Birth of *Christ*, and made their Offerings at *Bethlehem* soon after the Circumcision.

^a Voy. Tillemont, Mem. Eccl. Note 9 sur J. C.

4. That *Herod*, in about a Fortnight's Time after the Wise-men had left *Jerusalem*, took the Resolution of slaying the Infants at *Bethlehem*, and immediately executed it.

5. That, in the mean time, *Joseph* had Orders to flee into *Egypt*; that the Place he went to was about 60 or 70 Miles distant from *Bethlehem*, which he travell'd in three or four Days time.

6. That they tarried in *Egypt* four Days only, in one of which *Herod* died; and they had immediate Orders to return, which was likewise perform'd in four Days more.

7. That when the Days of the Virgin's Purification were accomplish'd, they were arrived at *Jerusalem*; and when they had there perform'd all Things according to the Law of the Lord, they return'd into *Galilee* to their own City *Nazareth*.

These are laid down as Corollaries to the 14th Proposition of the *Short View of the Harmony of the Four Evangelists*: That our Saviour was born about a Month before the Death of *Herod*. A Proposition, the Truth and Certainty of which is by no means demonstrated to my Satisfaction: And by a few Remarks on these Corollaries, it will, I doubt not, appear, that they are built upon very weak, if not false, Foundations.

1. That the Star appear'd to the Wise-men, in the East, at or before the Conception of *John the Baptist*.

Remarks. (1.) It was, indeed, the Opinion of *St. Chrysostom*, that the Star appear'd a considerable Time before the Birth of *Christ*^a. *Nicephorus* imagines about two Years^b. And others have thought, that it began to appear some Time about, or a little before, the Conception of our Lord^c. But these are all Suppositions only, as well as *Mr. Whiston's*, and advanced in order to support the Hypothesis of the Wise-men's Arrival a few Days after the Nativity. (2.) The Opinion of the Star's appearing at any Time before the Birth of *Christ*, is so far from being universally admitted, that *Dr. Lightfoot*, and others, have supposed, that it might probably be the same glorious Illumination that appear'd to the Shepherds on the Night of the Nativity, that was seen and observed by the Wise-men in the East^d. And, tho' I am not desirous to adopt this Hypothesis, yet we may observe, that these Authors imagin'd, that the Time when the Wise-men first saw the Star, was not before the Time of the Birth of *Christ*: And that they saw no Reason for admitting any of the above-mention'd Conjectures. (3.) The Account of the Evangelist, abstracted from all Hypotheses, inclines us to think that the Star appear'd at the Time of the Birth; or, however, not before. The Question of the Wise-men, when they came to *Jerusalem*, was, Where is he that is born King of the Jews? for we have seen his Star: q. d. By the Appearance of this Star we know that the King of the Jews is born, and are come to worship him. How they were enabled to make this Conclusion, it is perhaps impossible to determine; it is, however, a Question foreign to

^a *Herm.* vii. in *Matt.* ^b *Lib.* i. c. 13. ^c *Voy. Tillmont.* ubi sup. ^d *Harm.*
and *Horæ Heb.* in loc. *Barradii Com.* t. i. l. ix. c. 9.

our present Purpose, but largely discuss'd by the Commentators^a. (4.) If the Wise-men did not know, by the first Appearance of the Star, that the King of the *Jews was then born*; by what Means did they know that he would be born, one or two Years after? A Question which it would have been very proper for those who anticipate the Appearance of the Star, to have taken into Consideration.

2. *That the Star moved towards Judæa, a little before the Birth of Christ; and the Wise-men follow'd it.*

Remarks. (1.) That the Star continued 'some Time in the *East*, and then moved towards *Judæa*, is what *St. Chrysostom* seems to have advanced, but on what Authority I find not. (2.) In the Remarks on the foregoing Proposition I have observed, that it is far from being clear that the Star appear'd at all, before the Birth of *Christ*: And (3.) I have taken Occasion already to shew, how much Authors are divided in their Opinions, whether the Star made any Motions towards *Judæa*, or no; and to observe, that the Scripture Account rather inclines us to believe that it did not: From whence I conclude, that this Proposition is not capable of being supported^b.

3. *That the Wise-men arrived at Jerusalem a little after the Birth of Christ, and made their Offerings, at Bethlehem, soon after the Circumcision.*

Remark. This is the Substance of the Matter in dispute; and we see that it is not determin'd by any Proof of either of the former Propositions.—We have seen above, that neither *Ammonius's* Testimony, nor the Tradition of the Church, is a sufficient Confirmation of the Truth of this Hypothesis^c; which must be rejected, unless any of the subsequent Propositions can be well supported.

4. *That Herod, in about a Fortnight's Time after the Wise-men had left Jerusalem, took the Resolution of slaying the Infants at Bethlehem, and immediately executed it.*

Remarks. How long it was that *Herod* expected the Return of the Wise-men, before he took that cruel Resolution, we should in vain enquire; the Evangelist not determining that Point, and the Commentators being so much divided in their Sentiments about it.—The Reader, if he pleases, may entertain himself with a Variety of Opinions about this Matter: He may find some asserting, that the Massacre was (as *Mr. Whiston* fixes it) very soon after the Departure of the Wise-men—others deferring it one Year—and others two.—He may find these latter assigning several Reasons for the supposed Delay of it; as, (1.) That *Herod* long sought to discover where *Christ* was, before he came to this Determination. (2.) That other Affairs of State prevented him from attending to this sooner. (3.) That he took a Journey to *Rome*, soon after the Arrival of the Wise-men, and deferr'd this Matter till after his Return. (4.) That he sent to *Rome*,

^a *Barrad.* ubi sup. *Poli Syn.* in loc.

^b § III. (4.)

^c § IV. Arg. 5.

to notify his Intentions of the Massacre, which he durst not put in Execution without a Licence from *Augustus*. &c. &c.^a—But, it is not at all material to our present Enquiry, how long *Herod* deferr'd the Massacre, in case it was not executed before the Time of the Purification. But that it was not defer'd beyond that Time, is Part of Mr. *Whiston's* System.

5. That when *Jesus* was about twenty-five Days old, *Joseph* had Orders to flee into *Egypt*: That the Place he went to was about 60 or 70 Miles distant from *Bethlehem*, which he travell'd in three or four Days Time.

Remarks. (1.) I am very far from being willing to subscribe to the Opinion of the Virgin's leaving *Bethlehem* before the Days of her Purification were accomplish'd; because I think that would have been a manifest Breach of the Law: And as we find that our Saviour was so punctual in fulfilling it in all its Parts, we should not, without some better Proof than we have yet met with, suppose that it was transgress'd in one of the first Particulars, wherein it related to him as the Son of *David*: For I cannot but agree with those Commentators who explain the Words of *Lev. xii. 4.* as enjoining the Woman who had born a Male-child to continue at home, or in the Place where she was deliver'd, till the Time of her Purification^b. (2.) As to the Time in which they perform'd the Journey into *Egypt*, I shall not undertake either to ascertain, or debate about it; for I neither know what particular Place they went to, nor the Manner in which they travelled: And I have no favourite Hypothesis to serve, either by hastening or prolonging their March—Mr. *Whiston's* requires Expedition; and accordingly, he supposes that, after reaching the End of their Journey in three or four Days,

6. They tarried in *Egypt* four Days only, in one of which *Herod* died, and they had Orders to return immediately, which was likewise performed in four Days more.

Remarks. The Time of *Christ's* Tarrying in *Egypt* is not agreed among the Antients; but it is generally calculated, by them, very differently from what it is by Mr. *Whiston*. And tho' I think it not necessary to rely on their Authority, yet I may observe, that their differing so widely with him in this Point, shews that his Hypothesis is Matter of Conjecture only, neither built upon any Scripture or Tradition that they were acquainted with or regarded. (1.) *Ammonius* tells us, that *Christ* tarried in *Egypt* seven complete Years^c. I have already observed, that there is room for a Doubt, whether this Work be authentic or not^d; and I am not now desirous to undertake any Defence of it: 'Tis sufficient to observe, that we have here a very ancient Tradition, whether it be related by *Ammonius*, or some other Person. (2.) *Epiphanius* reports, that the Virgin stay'd two Years in *Egypt*^e; which perhaps ought not to be regarded any farther, than as it shews the Tradition that prevail'd with

^a Vid. *Bartradii Comment.* t. i. l. 10. c. 10. ^b Vid. *Poli Syn.* in loc. ^c *Biblioth. Patr.* t. vii. p. 115. ^d § IV. Arg. 5. ^e *Har.* 51.

some in his Time, and obtain'd Credit with him. (3.) And there are Historians, Critics, and Commentators, who have variously concluded the Abode of our Saviour in *Egypt* to have continued *three*^a, or *five*^b, or *six*^c, or *seven*^d Years; as it suited their Inclinations, or best agreed with their other Hypotheses; for that seems to be the Rule by which they have all determin'd this Point.—Mr. *Whiston's*, indeed, would admit of but a very short Stay; for they were to return to *Jerusalem* before the Expiration of forty Days from the Nativity: But as this Hypothesis also wants Proof, I shall not undertake to give the Preference to any of these Calculations, or determine whether the Stay in *Egypt* was four Days, or seven Years, or any intermediate Space of Time.

How long after the Birth of *Christ Herod* lived, is another Question of the same Sort, *i. e.* attended with great Variety of Determinations; as I have shewn at large in the foregoing Dissertation; where I have endeavour'd to make appear, the Probability of *Herod's* living about a Year after the Birth of *Christ*; directly contrary to the Assertion of Mr. *Whiston*; whose Appeal, as well as mine, must be to the candid and judicious Reader.

Whether it was immediately upon the Death of *Herod*, that *Joseph* was recalled out of *Egypt*, or some time afterwards, is a Question which perhaps cannot be determin'd with any sort of Certainty^f: And it is a Question of so little Importance (except in Mr. *Whiston's* Scheme) that I am not solicitous to establish or oppose any Conjecture thereunto relating.—And the Time that was taken up in the Return out of *Egypt*, is another Point of the same Importance, and may be determin'd with the same degree of Certainty.

7. *When the Days of the Virgin's Purification were accomplish'd, they were return'd out of Egypt; and when in the Temple they had performed all Things according to the Law of the Lord, they returned into Galilee, to their own City Nazareth.*

Remarks. (1.) All the previous Suppositions were made, in order to support this main Hypothesis, *That the Purification of the Virgin was after the Return out of Egypt.* And had any of those been well proved, it would have added great Strength to it; which made it necessary to examine them thus particularly. And as upon Examination we find none of them to be founded on any great Probability, or confirmed by any good Proof, the Fabrick must fall that depends upon such Props. And that this is supported by these only, very evidently appears, since there is no Intimation in the Gospel, that the Virgin left *Bethlehem* before the Purification; and a Precept in the Law which forbid her so to do. (2.) The Evangelical Account is so far from countenancing such an Opinion as this, that it rather appears plainly to contradict it; when it tells us, that upon the Encouragement which *Joseph* received from God in a Dream, to remove his Fears of *Archelaus*, *he went into the Parts of Ga-*

^a Nicephorus, l. i. c. 14. ^b Lucidus Em. Temp. l. vii. c. 2. ^c Adrichomius Theat. p. 3. ^d Anselm. Matt. ii. Bonaventura de Vita Ch. c. 13. &c. ^e Chron. Diff. § XVI. ^f Vid. Poli Syn. in loc. Barradii Comment. l. x. c. 9, 10, 11.

lilee, and came and dwelt at Nazareth: Which is saying as much as an Historian can well be expected to say, to prove that they did not go to Jerusalem when they returned out of Egypt. (3.) I have somewhere met with an Observation, That the Offerings of the Wise-men came very opportunely to enable the Parents of Jesus to bear the Expences of the Journey into Egypt, and the Stay there. But, if that was so short as Mr. Whiston makes it, and the Purification after, they must either imagine the Present to have been very small, or they should have given some Reasons why the Virgin did not offer a Lamb, as the Law directed, in case she could have afforded it^a.—But the other Conclusion is much more natural and obvious, That, at the Time of the Purification, the Offerings of the Wise-men were not received; and that their own private Circumstances would only admit of the Virgin's offering a Pair of Turtle-doves, or Two young Pigeons.

I have been the more particular in the Examination of the several Parts of Mr. Whiston's System, because it contains all the several Arguments that have been used, both by the Antients and Moderns, to prove that the Adoration was before the Purification: And I have found myself under a Necessity of being much more prolix upon this Subject, than I at first intended to have been: But when I had undertaken to call in question the Truth of an Opinion that hath been so long and so universally received, I thought it incumbent upon me to give my Reasons for so doing, in as full and clear a Manner as I possibly could, and carefully to weigh the different Opinions.

If by these Arguments and Observations I have shewn the Uncertainty of such nice Calculations, and fine-spun Hypotheses, it will appear that we have only a general Account of the Circumstances relating to the Infancy of *Christ*. And I confess that I am willing to be content with the Information that may be gained from the Evangelical Writings; especially since I find the Antients so little correct in their Accounts of those Matters; and more especially, because I imagine that so much Light may be gather'd from the Evangelists, by a careful and impartial Enquirer, as will lead us as near to Exactness as it is any-ways necessary to come; so much, however, as will clearly shew a Consistency and an Harmony in their several Accounts and Relations, and so answer the chief End of the present Undertaking: For, if there can be a general Scheme form'd, agreeable to what the Evangelists have severally delivered, consistent with Probability, and other authentic History, we may own ourselves ignorant of the particular Times and Days of the several Events, without acknowledging ourselves to want any thing material to our main Purpose.

VI. THE general History of our Saviour's Infancy, as given by the Evangelists, and (as I suppose) in its true Order, may be perused with little Trouble. (See *Evang. Hist.* § 16—32.) And having already used several Arguments to justify that Order, I shall here only recite some Particulars, adding a few Observations to confirm and illustrate it.

^a *Lev. xii. 8.*

1. § 17. *Jesus was born in Bethlehem.* The Time when, is not specified by the Evangelists any farther, than that it was at the Time of a general Taxing, and in the Days of *Herod* the King. For what can be collected relating to that Particular, see *Chronological Dissertation*, § XIII, &c.

2. § 22. *At the End of Forty Days after the Birth, the Virgin went to Jerusalem to present her Son to the Lord, and to be purified.* Nothing intervened which is recorded, except what is mention'd in the intermediate Sections.

3. § 25. *When they had performed all Things according to the Law of the Lord, (relating to the Presentation and Purification) they returned (immediately) into Galilee, to their own City Nazareth.*

4. § 26. *After this came the Wise-men to Jerusalem, to enquire for the King of the Jews; and when they had been examin'd by Herod, and received his Orders, they went out of Jerusalem, and were led by the Star to the Place where the young Child was.*

I shall not undertake to ascertain the Time of their coming, any farther than to let the Circumstances of the Account appear probable, and all the Parts of it consistent. (1.) I have already observed, that the Evangelical Account hath inclined most Commentators to believe, that the Star first appear'd to the Wise-men at the Time of the Birth of *Christ*^a. Now—Whether they immediately knew that it signified the Birth of the King of the *Jews*?—How long it was after, before they determin'd to go and worship him?—What Apparatus was requisite for the Journey?—How long that Journey was?—And in what Manner they travelled?—are Questions never likely to be fully resolved. And yet a Solution of all these Questions may be demanded of, and must in some measure be undertaken by, those who maintain that the Adoration was paid before the Expiration of the first forty Days of our Saviour's Life, (2.) From the Information which the Wise-men gave *Herod*, and his Management thereupon, I am fully inclined to believe, that they arrived not till a considerable Time after the Purification. When they told him, that they had seen the Star of the King of the *Jews* in the *East*, then he enquired of them diligently, what Time the Star appeared?—And, when he saw that he was mocked, and disappointed of their Return, to bring him word where the young Child was, he sent forth, and slew all the Children that were in *Bethlehem* and in the Coasts thereof, from two Years old and under, according to the Time which he had diligently enquired of the Wise-men: i. e. He determin'd to destroy all the Children under that Age, upon account of the Information which he had received from the Wise-men, when he enquired of them diligently what Time the Star appeared.—What may we therefore imagine was the Purport of their Intelligence? If we suppose that they told him that it was not now above thirteen Days (or a Month, or forty Days at farthest) since the Star first appear'd unto them, we shall indeed set the Cruelty of an *Herod* in the strongest Light, in supposing him to involve in the Massacre all from

two Years old and under, *according to the Time which he had diligently enquired of the Wise-men*:—We cannot very reasonably imagine that the Massacre was delay'd many Days after their Departure: They had only (as *Herod* imagin'd) to *Bethlehem* to go; and that was so small a Place, that they must have found the Child (if they found him at all there) in a few Days, or a few Weeks at farthest. *Herod* might conclude that they would search no farther, but, whether they found him or no, return to bring him word: And when, after a short Expectation, he saw that he was mocked of the Wise-men, he was exceeding wroth; and therefore we may well suppose, that in his Wrath he immediately resolv'd upon and executed that cruel Project to destroy the Child. But, how far soever we make his Fears and Wrath to extend his Cruelty; yet he could not properly have been said to include all *from two Years old and under*, in the Massacre, *according to the Time which he had diligently enquired of the Wise-men*; if we suppose that they told him, that the Star had so lately appear'd. But—The most probable Opinion seems to be, that when the Wise-men came to *Jerusalem*, they told *Herod*, that it was now several Months (perhaps a Year, or thereabouts) since the Star first appear'd.—This Supposition will pretty clearly and naturally account for the Extent of the Massacre; and makes that Expression appear very significant and intelligible, *according to the Time which he had diligently enquired of the Wise-men*.—I cannot agree with Dr. *Lightfoot*, in supposing that *Christ* was two Years old when the Wise-men came to worship him^a, both for the Reasons given in the former Dissertation (which shew it to be very improbable, that *Herod* lived so long after the Birth of *Christ*;) and because, on that Supposition, it is almost necessary to conclude, that the Massacre would have extended to all the Children *from three Years old and under*.—Nor can I subscribe to the Opinion of the learned Mr. *Toinard*, who supposes, that the Wise-men came so near to the Time of the Death of *Herod*, that he was then at *Jericho*, labouring under his last Illness^b. I am rather surprized, how he could indulge such a Thought, when he was examining that Passage of the Evangelist which declares—that the Wise-men came to *Jerusalem*—that upon their coming, *Herod* was troubled, and all *Jerusalem* with him—that he gathered all the Chief-priests and Scribes of the People together—that he conversed with the Wise-men, and intimated to them, that he was both able and willing to undertake a Journey, to go and worship the young Child: And so *Herod* might well be about a Year after the Birth of *Christ*, according to the Calculations made in the foregoing Dissertation: For it doth not appear from *Josephus's* Account, that it is necessary, or very reasonable, to suppose that his last Illness held him longer than about a Month. From these Premises I conclude, that

5. § 27. *Immediately after the Wise-men were departed, when Jesus was several Months old, Joseph had Orders to carry him into Egypt.*

I shall not undertake at all to determine how long they were in performing this Journey; since I neither know to what Place they went, nor

^a Vol. i. p. 432.

^b *Evang. Harm.* § xxi. p. 6.

in what Manner they travelled. Mr. *Whiston* (as I have already observ'd) supposes that they went only to the Borders of *Egypt*; about 60 or 70 Miles from *Jerusalem*; whilst the most common Opinion is, that they went and dwelt at *Heliopolis*, or *Babylon*, about 200 Miles from that Place^a; tho' others have concluded that they went to *Hermopolis*, a City of *Thebais*, which is near 300 Miles distant^b. These two last Opinions are founded upon uncertain Traditions; and Mr. *Whiston's* upon bare Conjecture.

6. § 29. *When Herod was dead, Joseph had Orders to return out of Egypt; and went directly to Nazareth.*

(1.) How many Days it was after the Flight when *Herod* died, I can learn from no good Records. I have already observed, that several Writers have assign'd a very long Stay to our Saviour in *Egypt*; and I may here add, that they most of them do it upon the Supposition that *Herod* lived many Years after his Birth: Which Opinion I imagine to be sufficiently confuted in the former Dissertation.—Mr. *Whiston's* Supposition, that *Herod* lived but about a Month after the Birth of *Christ*, is no-ways necessary to be allow'd; he having neither proved that *Christ* was not born before *October*, A. J. P. 4710, nor that *Herod* did not live beyond the End of *November* following.—Though the Calculations I have made, relating to the Time of the Death of *Herod*—the Birth of *Christ*—and the Coming of the Wise-men—will admit of *Herod's* living no long Time after the Massacre, yet they lay us under no necessity of limiting it to so short a Compass: It will appear to an intelligent Reader, that there is Room for an Allowance of some Months; and I am willing to leave every Reader to judge for himself in such undecided Points. (2.) Whether *Joseph* was called out of *Egypt* immediately upon the Death of *Herod*, may be look'd upon as a Matter of some Uncertainty. All that the Evangelist says, with regard to this Point, is, that *he was there until the Death of Herod*, and that *when Herod was dead, God recalled Joseph*: Tho' I cannot but be of opinion, that these Expressions will most naturally incline us to think, that it was very soon after *Herod's* Death, that *Joseph* had Notice of it; and so induce us to date the Return some Time before or about the Passover 4711, and conclude the Stay in *Egypt* to have been a few Months only; agreeable to the Opinion of Dr. *Lightfoot* and many others. (3.) With regard to their returning before the Passover, it may not be improper to observe, that St. *Luke* takes notice that *his Parents went to Jerusalem every Year at that Feast*; which, if strictly taken, will not admit of our supposing them to stay a whole Year in *Egypt*. But as that Expression is only a general one, we may suppose them to have been absent on such an Occasion, without allowing the Historian to be liable to any Charge of Falsity or Incorrectness: I have no System, however, to maintain, which requires such a Supposition; so leave the Expression to be taken in a larger or more limited Sense, as any one shall think necessary.

^a Vid. *Barradii Com.* t. i. l. x. c. 9. par. i. c. 6.

^b *Barrad.* ubi sup. *Reading's Life of Christ*,

I have all along declared, that I had no particular Hypothesis to advance, with regard to the exact Time of any of the several Events here mentioned; and it is because I think that no Hypothesis of that Sort can be well supported. And if this more general Account of these Matters leaves the Times and Places less ascertained, or at least with less Assurance than they are by other Authors, I am well content it should do so; my Design being only to give an Abstract of the History of our Saviour's Infancy, in such a Manner as should be altogether consistent with the Accounts of the Evangelical Writers; without attempting to be more exact in regard to Particulars, than they have thought proper to be; as judging it vain, as well as needless, since we have no Records but theirs relating to these Matters, that can be depended upon as certain, genuine, and authentic.





THE EVANGELICAL HISTORY AND HARMONY.

CHAPTER I.

Mark 1. 1. **T**HE Beginning of the Gospel of *Jesus Christ*,
the Son of God. S E C T.
I.
Note.

Luke 1. 1. **F**ORASMUCH as many have taken in Hand to set
forth in Order a Declaration of those Things, which
2. are most surely believed among us; even as they de-
3. livered them unto us, which, from the Beginning,
4. were Eye-witnesses, and Ministers of the Word: it
seemed good to me also, having had perfect Un-
derstanding of all Things from the very first, to
write unto thee in Order, most excellent *Theophilus*,
that thou mightest know the Certainty of those
Things wherein thou hast been instructed. S E C T.
2.

John 1. 1. **I**N the Beginning was the Word, and the Word was
2. with God, and the Word was God: The same was in
3. the Beginning with God. All Things were made by
him; and without him was not any Thing made,
4. that was made. In him was Life; and the Life
5. was the Light of Men; and the Light shineth in
6. Darkness, and the Darkness comprehended it not.
7. There was a Man sent from God, whose Name
8. was *John*: The same came for a Witness, to bear
9. Witness of the Light, that all Men, through him,
might believe. He was not that Light; but was sent
to bear Witness of that Light. That was the true
A Light; S E C T.
3.
8. § 59.

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- John 1. 10. Light^b, which lighteth every Man that cometh into the World. He was in the World; and the World was made by him; and the World knew him not:
11. He came unto his own, and his own received him
12. not. But as many as received him, to them gave He Power to become the Sons of God; even to them
13. that believe on His Name^c: Which were born not of Blood, nor of the Will of the Flesh, nor of the
14. Will of Man, but of God. And the Word was made Flesh, and dwelt among us, (and we beheld his Glory, the Glory as of the only begotten of the Father)
15. full of Grace and Truth: (*John* bare Witness of him, and cryed, saying^d, This is he of whom I spake,
16. "He that cometh after me, is preferred before me; "for he was before me.") And of His Fulness have
17. we all received, and Grace for Grace. For the Law was given by *Moses*, but Grace and Truth came
18. by *Jesus Christ*. No Man hath seen God at any Time^e; the only begotten Son, which is in the Bosom of the Father, He hath declared him^f.
- Luke 1. 5. THERE was, in the Days of *Herod* the King of *Judea*, a certain Priest, named *Zacharias*, of the Course of *Abia*; and his Wife was of the Daughters
6. of *Aaron*, and her Name was *Elizabeth*. And they were both righteous before God, walking in all the Commandments and Ordinances of the Law, blameless. And they had no Child, because that *Elizabeth* was barren, and they were both now well stricken in Years^g.
8. AND it came to pass, that while he executed the Priests Office before God, in the Order of his Course, according to the Custom of the Priests Office, his Lot was to burn Incense when he went into the Temple
10. of the Lord^h. And the whole Multitude of the People were praying without, at the Time of Incense.

S E C T.

3.

b § 47.

c § 46.

d § 36, 38.

Note 1. 3.

e § 60.

f § 122.

S E C T.

4.

Note.

g § 18.

S E C T.

5.

h Exod. xxx. 7.

And

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3

- Luke 1. 11. And there appeared unto him an Angel of the Lord, S E C T. 5.
 standing on the right Side of the Altar of Incense.
12. And when *Zacharias* saw him, he was troubled, and
 Fear fell upon him.
13. But the Angel said unto him, "Fear not, *Zacha-*
 " *rias*; for thy Prayer is heard; and thy Wife *Eliza-*
 " *beth* shall bear thee a Son; and thou shalt call his
14. "Name *John*. And thou shalt have Joy and Glad-
 15. "ness, and many shall rejoice at his Birthⁱ; For 1^y 58.
 "he shall be great in the Sight of the Lord; and
 "shall neither drink Wine nor strong Drink^k; And ^k § 33.
 "he shall be filled with the Holy Ghost, even from
16. "his Mother's Womb^l: And many of the Children 1^y 41.
 "of *Israel* shall he turn to the Lord their God^m. ^m § 33.
17. "And he shall go before him, in the Spirit and Power
 "of *Elias*ⁿ, to turn the Hearts of the Fathers to the ⁿ Mal. iv.
 "Children, and the disobedient to the Wisdom of 5.
 "the just; to make ready a People prepared for the
 "Lord."
18. AND *Zacharias* said unto the Angel, "Whereby S E C T. 6.
 "shall I know this? for I am an old Man, and
 "my Wife well stricken in Years^o." ^o 7. § 36.
19. And the Angel said unto him, "I am *Gabriel*^p, that 1^y 26.
 "stand in the Presence of God, and am sent to speak
 "unto thee, and to shew thee these glad Tidings:
20. "And behold, thou shalt be dumb, and not able to
 "speak, until the Day that these Things shall be 1^y 64.
 "performed^q; because thou believest not my Words,
 "which shall be fulfilled in their Season."
21. And the People waited for *Zacharias*, and mar-
 22. velled that he tarried so long in the Temple. And
 when he came out, he could not speak unto them.
 And they perceived that he had seen a Vision in
 the Temple: for he beckned unto them, and remain-
 ed speechless.
23. AND it came to pass that, as soon as the Days of S E C T. 7.
 his Ministration were accomplished, he departed to
 his own House. And after those Days his Wife
Eli-

Luke 1. 24. *Elizabeth* conceived, and hid herself five Months, SECT. 7.
 25. saying, "Thus hath the Lord dealt with me, in the
 "Days wherein He looked on me, to take away
 "my Reproach among Men."

C H A P. II.

Luke 1. 26. **A**N D in the sixth Month the Angel *Gabriel* SECT. 8.
 was sent from God, unto a City of *Galilee*, na- § 19.
 27. med *Nazareth*, to a Virgin, espoused to a Man
 whose Name was *Joseph*, of the House of *David*, and
 28. the Virgin's Name was *Mary*. And the Angel came
 in unto her, and said "Hail thou that art highly
 "favoured; the Lord is with thee; blessed art thou
 29. "among Women." And when she saw him, she § 48.
 was troubled at his saying, and cast in her Mind
 what Manner of Salutation this should be.
 30. And the Angel said unto her, "Fear not, *Mary*,
 31. "for thou hast found Favour with God: And be-
 "hold thou shalt conceive in thy Womb, and bring
 32. "forth a Son, and shalt call his Name *Jesus*: He shall
 "be great, and shall be called the Son of the high-
 "est; and the Lord God, shall give unto him the § 35.
 33. "Throne of his Father *David*: and he shall reign
 "over the House of *Jacob* for ever; and of his King-
 "dom there shall be no End.
 34. Then *Mary* said unto the Angel, "How shall this
 "be, seeing I know not a Man?
 35. And the Angel answered, and said unto her, "The § 15.
 "holy Ghost shall come upon thee", and the Power
 "of the Highest shall overshadow thee; therefore al-
 "so that holy Thing, which shall be born of thee,
 36. "shall be called the Son of God". And behold thy § 32.
 "Cousin *Elizabeth*, she hath also conceived a Son,
 "in her old Age; and this is the sixth Month with
 37. "her who was called barren. For with God no-
 "thing shall be impossible". § 314.

And

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5

Luke 1. 38. And *Mary* said, "Behold the Handmaid of the Lord: Be it unto me according to thy Word." S E C T. 8.
And the Angel departed from her.

Luke 1. 39. AND *Mary* arose in those Days, and went into the Hill-Country, with Haste, into a City of *Judab*, S E C T. 9.
40. and entred into the House of *Zacharias*, and saluted
41. *Elizabeth*. And it came to pass, that when *Elizabeth* heard the Salutation of *Mary*, the Babe leaped in her Womb: And *Elizabeth* was filled with the Holy Ghost^a, and she spake out with a loud Voice,
42. and said, "Blessed art thou among Women^b, and
43. "blessed is the Fruit of thy Womb: And whence is
44. "this to me, that the Mother of my Lord should
45. "come to me? For, lo! as soon as the Voice of thy
46. "Salutation sounded in mine Ears, the Babe leaped
47. "in my Womb for Joy. And blessed is she that
48. "believed; for there shall be a Performance of
49. "those Things which were told her from the Lord."
50. And *Mary* said, "My Soul doth magnify the
51. "Lord, and my Spirit hath rejoiced in God, my
52. "Saviour; for he hath regarded the low Estate of
53. "his Handmaiden: for, behold, from henceforth all
54. "Generations shall call me blessed^c: For he that is
55. "mighty hath done to me great Things; and holy is
56. "his Name; And his Mercy is on them that fear
57. "him, from Generation to Generation. He hath
58. "shewed Strength with his Arm; he hath scattered
59. "the proud in the Imagination of their Hearts: He
60. "hath put down the Mighty from their Seats, and
61. "exalted them of low Degree: He hath filled^d the
62. "Hungry with good Things, and the Rich he hath
63. "sent empty away. He hath holpen his Servant *Is-*
64. *rael*, in Remembrance of his Mercy, as he spake
65. "to our Fathers, to *Abraham*, and to his Seed for
66. "ever."

56. AND *Mary* abode with her about three Months, S E C T. 10.
and returned to her own House.

B

Now

- Luke 1. 57. Now *Elizabeth's* full Time came that she should
 58. be delivered; and she brought forth a Son: And
 her Neighbours and her Cousins heard how the
 Lord had shewed great Mercy upon her; and they
 rejoiced with her^a. SECT. 11.
59. AND it came to pass that, on the eighth Day,
 they came to circumcise the Child; and they called
 60. him *Zacharias*, after the Name of his Father. And
 his Mother answered, and said, "Not so, but he
 " shall be called *John*." SECT. 12.
61. And they said unto her, "There is none of thy
 62. " Kindred that is called by this Name." And they
 made Signs to his Father, how he would have him
 63. called. And he asked for a Writing-table, and
 64. wrote, saying, "His Name is *John*." And they
 marvelled all. And his Mouth was opened imme-
 65. diately, and his Tongue loosed, and he spake, and
 praised God. And Fear came on all that dwelt
 round about them, and all these Sayings were nois-
 ed abroad, throughout all the Hill-Country of *Ju-*
 66. *dea*. And all they that heard them, laid them up
 in their Hearts^c, saying, "What manner of Child
 " shall this be?" And the Hand of the Lord was
 with him. SECT. 13.
67. AND his Father *Zacharias* was filled with the
 68. Holy Ghost^d, and prophesied, saying, "Blessed be
 " the Lord God of *Israel*, for he hath visited and
 69. " redeemed his People; and hath raised up an Horn
 " of Salvation for us, in the House of his Servant
 70. " *David*^e; As he spake by the Mouth of his holy
 " Prophets, which have been since the World be-
 71. " gan: That we should be saved from our Enemies,
 72. " and from the Hand of all that hate us: To per-
 form the Mercy promised to our Fathers, and to
 73. " remember his holy Covenant; the Oath which he
 74. " sware to our Father *Abraham*^f, that he would
 " grant unto us, that we, being delivered out of the
 75. " Hands of our Enemies, might serve him, without
 " Fear,

^a y 14.

SECT. 12.

^b y 13.^c y 20.

SECT. 13.

^d y 1. 23.^e y 14.^f Gen. xxii. 16.

- Luke 1.75. " Fear, in Holiness and Righteousness before him, S E C T. 13.
 " all the Days of our Life.
 76. " And thou, Child, shalt be called the Prophet
 " of the Highest ; for thou shalt go before the Face
 77. " of the Lord, to prepare his Ways^a ; to give Know- § 33.
 " ledge of Salvation unto his People, by the Remif-
 78. " sion of their Sins^b, through the tender Mercy of § 33.
 " our God, whereby the Day-spring from on high
 79. " hath visited us ; to give Light to them that sit in § 64.
 " Darkness, and in the Shadow of Death^c, to guide
 " our Feet into the Way of Peace."
 80. And the Child grew, and waxed strong in Spi- § 30.
 rit^d, and was in the Deserts till the Day of his shew- § 33.
 ing unto Israel^e.

CHAP. III.

- Matt. 1. 1. **T**HE Book of the Generation of *Jesus Christ*, S E C T. 14.
 the Son of *David*^f, the Son of *Abraham*:
 Luke 3.23. Being (as was supposed) the Son of *Joseph*^g, which 126. Note.
 24. was the Son of *Heli*, which was the Son of *Matthat*, § 63.
 which was the Son of *Levi*, which was the Son of
 25. *Melchi*, which was the Son of *Janna*, which was N. 1. 2.
 the Son of *Joseph*, which was the Son of *Mattathias*,
 which was the Son of *Amoz*, which was the Son of
 26. *Naum*, which was the Son of *Esi*, which was the
 Son of *Nagge*, which was the Son of *Maath*, which
 was the Son of *Mattathias*, which was the Son of
 27. *Semei*, which was the Son of *Joseph*, which was the
 Son of *Juda*, which was the Son of *Joanna*, which
 was the Son of *Rhesa*, which was the Son of *Zero-*
 28. *babel*, which was the Son of *Salathiel*, which was the
 Son of *Neri*, which was the Son of *Melchi*, which was
 the Son of *Addi*, which was the Son of *Cosam*, which
 was the Son of *Elmodam*, which was the Son of *Er*,
 29. which was the Son of *Jose*, which was the Son of
Eliezer, which was the Son of *Jorim*, which was the
 Son of *Matthat*, which was the Son of *Levi*, which
 was

Luke 3. 30. was the Son of *Simeon*, which was the Son of *Juda*,
 which was the Son of *Joseph*, which was the Son of
 31. *Jonan*, which was the Son of *Eliakim*, which was
 the Son of *Melea*, which was the Son of *Menan*,
 which was the Son of *Mattatba*, which was the Son
 of *Nathan*, which was the Son of *David*, which was
 32. the Son of *Jesse*, which was the Son of *Obed*, which
 was the Son of *Booz*, which was the Son of *Salmon*,
 33. which was the Son of *Naasson*, which was the Son
 of *Aminadab*, which was the Son of *Aram*, which
 was the Son of *Efrom*, which was the Son of *Pha-*
 34. *res*, which was the Son of *Juda*, which was the Son
 of *Jacob*, which was the Son of *Isaac*, which was the
 Son of *Abraham*, which was the Son of *Thara*,
 35. which was the Son of *Nachor*, which was the Son
Saruch, which was the Son of *Ragau*, which was
 the Son of *Phalec*, which was the Son of *Heber*,
 36. which was the Son of *Sala*, which was the Son of
Cainan, which was the Son of *Arphaxad*, which was
 the Son of *Sem*, which was the Son of *Noe*, which
 37. was the Son of *Lamech*, which was the Son of *Ma-*
thufala, which was the Son of *Enoch*, which was the
 Son of *Jared*, which was the Son of *Maleleel*, which
 38. was the Son of *Cainan*, which was the Son of *Enos*,
 which was the Son of *Seth*, which was the Son of
Adam, which was the Son of God.

Matt. 1. 2. ABRAHAM begat *Isaac*, and *Isaac* begat *Jacob*, and
 3. *Jacob* begat *Judas*, (and his Brethren,) and *Judas* be-
 gat *Phares* (and *Zara*, of *Thamar*,) and *Phares* be-
 gat *Efrom*, and *Efrom* begat *Aram*, and *Aram* begat
 4. *Aminadab*, and *Aminadab* begat *Naasson*, and *Na-*
 5. *asson* begat *Salmon*, and *Salmon* begat *Booz*, (of *Ra-*
zechab,) and *Booz* begat *Obed*, (of *Ruth*,) and *Obed*
 6. begat *Jesse*, and *Jesse* begat *David* the King, and
 7. *David* the King begat *Solomon*, (of her that had been
 the Wife of *Urias*,) and *Solomon* begat *Roboam*, and
 8. *Roboam* begat *Abia*, and *Abia* begat *Asa*, and *Asa* be-
 gat *Josaphat*, and *Josaphat* begat *Joram*, and *Joram*
 begat

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- Matt. i. 9. | begat *Ozias*, and *Ozias* begat *Joatham*, and *Joatham* S E C T. 14.
 10. | begat *Achaz*, and *Achaz* begat *Ezekias*, and *Ezekias*
 11. | begat *Manasses*, and *Manasses* begat *Amon*, and *Amon*
 12. | begat *Josias*, and *Josias* begat *Jechonias* (and his Bre-
 thren, about the Time they were carried away to
 13. | *Babylon*. And after they were brought to *Ba-*
 bylon,) *Jechonias* begat *Salathiel*, and *Salathiel*
 14. | begat *Zorobabel*, and *Zorobabel* begat *Abiud*, and
 15. | *Abiud* begat *Eliakim*, and *Eliakim* begat *Azor*, and
 16. | *Azor* begat *Sadoc*, and *Sadoc* begat *Achim*, and *Achim*
 17. | begat *Eliud*, and *Eliud* begat *Eleazar*, and *Eleazar*
 18. | begat *Matthan*, and *Matthan* begat *Jacob*, and *Ja-*
 cob begat *Joseph*, the Husband of *Mary*, of whom
 was born *Jesus*, who is called *Christ*.
 19. | So all the Generations from *Abraham* to *David*,
 are fourteen Generations; and from *David* until
 the Carrying away into *Babylon*, are fourteen Gene-
 rations; and from the Carrying away into *Babylon*
 unto *Christ* are fourteen Generations.

C H A P. IV.

- Matt. i. 18. | **N**OW the Birth of *Jesus Christ* was on-this-wise. S E C T. 15.
 When-as his Mother *Mary* was espoused to
 19. | *Joseph*^a, before they came together, she was found § 8. 16.
 with Child, of the Holy Ghost^b. Then *Joseph* her § 8. 20.
 Husband, being a just Man, and not willing to make
 her a publick Example, was minded to put her a-
 20. | way privily. But while he thought on these Things,
 behold the Angel of the Lord appeared unto him, in
 a Dream, saying, “*Joseph*, thou Son of *David*, fear
 “not to take unto thee *Mary* thy Wife; for that
 “which is conceived in her, is of the Holy Ghost^c. c y 18.
 21. | “And she shall bring forth a Son, and thou shalt
 “call his Name *Jesus*, for he shall save his People
 “from their Sins^d.” d § 18.
 22. | Now all this was done, that it might be fulfilled
 which was spoken of the Lord by the Prophet, say-
 ing,

C

ing,

Matt. 1. 23. ing, "Behold a Virgin shall be with Child, and
 "shall bring forth a Son, and they shall call his
 "Name *Emmanuel*, which, being interpreted, is,
 "God with us." S E C T.
15.
*I. vii.
14.

24. Then *Joseph* being raised from Sleep, did as the
 Angel of the Lord had bidden him; and took unto
 25. him his Wife; and knew her not, till she had brought
 forth her first-born Son^b. § 17.

Luke 2. 1. AND it came to pass in those Days, that there S E C T.
16.
Note.
 2. went out a Decree from *Cesar Augustus*, that all the
 3. World should be taxed. (And this Taxing was first
 4. made, when *Cyrenius* was Governor of *Syria*.) And
 5. all went to be taxed, every one into his own City.
 6. And *Joseph* also went up from *Galilee*, out of the
 City of *Nazareth*, into *Judea*, unto the City of *Da-*
vid, which is called *Bethlehem*, (because he was of
 7. the House and Lineage of *David*^c) to be taxed with
 8. *Mary* his espoused Wife, being great with Child. § 9.

9. AND so it was, that, while they were there, the S E C T.
17.
 10. Days were accomplished that she should be deli-
 11. vered. And she brought forth her first-born Son^d, § 15.
 12. and wrapped him in Swaddling Clothes, and laid
 him in a Manger, because there was no Room for
 them in the Inn.

Luke 2. 8. AND there were, in the same Country, Shepherds, S E C T.
18.
 9. abiding in the Field, keeping Watch over their
 10. Flock, by Night. And lo! the Angel of the Lord
 came upon them, and the Glory of the Lord shone
 round about them; and they were sore afraid. And
 the Angel said unto them, "Fear not; for behold
 "I bring you good Tidings of great Joy, which shall
 11. "be to all People^e; for unto you is born, this Day, § 33.
 "in the City of *David*, a Saviour^f, which is Christ § 15. 47.
 12. "the Lord. And this shall be a Sign unto you;
 "ye shall find the Babe wrapped in Swaddling-
 "Clothes, lying in a Manger."

AND

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II

- | | | |
|-------------------|--|--|
| <p>Luke 2.13.</p> | <p>AND suddenly there was with the Angel a Multitude of the Heavenly Host, praising God, and saying, "Glory to God in the highest, and on Earth Peace, Good-will towards Men."</p> | <p>SECT.
19.</p> |
| <p>14.</p> | <p></p> | |
| <p>15.</p> | <p>AND it came to pass, as the Angels were gone away from thence into Heaven, the Shepherds said one to another, "Let us now go, even unto <i>Beth-lehem</i>, and see this Thing, which is come to pass, which the Lord hath made known unto us. And they came with Haste, and found <i>Mary</i> and <i>Joseph</i>, and the Babe lying in a Manger. And when they had seen it, they made known abroad the Saying which was told them concerning this Child. And all they that heard it wondred at those Things which were told them by the Shepherds. But <i>Mary</i> kept all these Things, and pondered them in her Heart^a.</p> | <p>SECT.
20.</p> |
| <p>16.</p> | <p></p> | |
| <p>17.</p> | <p></p> | |
| <p>18.</p> | <p></p> | |
| <p>19.</p> | <p></p> | |
| <p>20.</p> | <p>And the Shepherds returned, glorifying and praising God for all the Things that they had heard and seen, as it was told unto them.</p> | <p>^a § 12.32.</p> |
| <p>Luke 2.21.</p> | <p>AND when eight Days were accomplished for the Circumcising of the Child, his Name was called <i>Jesus</i>, which was so named of the Angel before he was conceived in the Womb^b.</p> | <p>SECT.
21.</p> |
| <p></p> | <p></p> | <p>^b § 8.</p> |
| <p>Luke 2.22.</p> | <p>AND when the Days of her Purification according to the Law of <i>Moses</i> were accomplished^c, they brought him to <i>Jerusalem</i>, to present him to the Lord; (As it is written in the Law of the Lord^d, "Every Male that openeth the Womb shall be called holy to the Lord.") and to offer a Sacrifice, according to that which is said in the Law of the Lord^e, A Pair of Turtle-Doves, or two young Pigeons.</p> | <p>SECT.
22.</p> |
| <p>23.</p> | <p></p> | <p>N.
^c Lev. xii.</p> |
| <p>24.</p> | <p></p> | <p>^d Ex. xiii.
12.</p> |
| <p></p> | <p></p> | <p>^e Lev. xii.
8.</p> |
| <p>25.</p> | <p>AND behold, there was a Man in <i>Jerusalem</i>, whose Name was <i>Simeon</i>; and the same Man was just and devout, waiting for the Consolation of <i>Israel</i>^f, and the Holy Ghost was upon him^g; and it was revealed</p> | <p>SECT.
23.</p> |
| <p>26.</p> | <p>unto</p> | <p>^f § 38.
^g § 13.</p> |

- Luke 2. 26. unto him by the Holy Ghost, that he should not see S E C T. 23.
 27. Death, before he had seen the Lord's *Christ*. And
 he came by the Spirit into the Temple; and when
 the Parents brought in the Child *Jesus*, to do for
 28. him after the Custom of the Law, then took he him
 29. up in his Arms, and blessed God, and said, " Lord,
 " now lettest thou thy Servant depart in Peace, ac-
 30. " cording to thy Word; for mine Eyes have seen
 31. " thy Salvation, which thou hast prepared before
 32. " the Face of all People; a Light to lighten the
 " Gentiles, and the Glory of thy People *Israel*."
 33. And *Joseph* and his Mother marvelled at those
 34. Things which were spoken of him*. And *Simeon* † 18.
 blessed them also, and said unto *Mary* his Mother,
 " Behold, this Child is set for the Fall and rising
 " again of many in *Israel*; and for a Sign which
 35. " shall be spoken against, (yea, a Sword shall pierce
 " through thy own Soul also) that the Thoughts of § 459.
 " many Hearts may be revealed."
 36. AND there was one *Anna*, a Prophetess, the S E C T. 24.
 Daughter of *Phanuel*, of the Tribe of *Aser*; she was
 of a great Age, and had lived with an Husband se-
 37. ven Years from her Virginitv; and she was a Widow
 of about Fourscore and four Years; which departed
 not from the Temple, but served God, with Fast-
 38. ings and Prayers, Night and Day: And she coming
 in at that Instant, gave Thanks likewise unto the
 Lord; and spake of him to all them that looked
 for Redemption in *Jerusalem*.* † 25.
 39. AND when they had performed all Things ac- S E C T. 25.
 cording to the Law of the Lord, they returned into Note.
Galilee, to their own City *Nazareth*.

C H A P. V.

- Matt. 2. 1. NOW when *Jesus* was born in *Bethlehem* of *Ju-* S E C T. 26.
dea, in the Days of *Herod* the King, behold N. 25.
 there came Wise-men, from the East, to *Jerusalem*,
 saying,

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Matt. 2. 2. saying, "Where is he that is born King of the *Jews*? SECT. 26.
 "for we have seen his Star in the East, and are
 "come to worship him."

3. When *Herod* the King had heard these Things, he
 4. was troubled, and all *Jerusalem* with him. And
 when he had gathered all the Chief Priests, and
 Scribes of the People together, he demanded of them
 5. where *Christ* should be born. And they said unto
 him, "In *Bethlehem* of *Judea*: for thus it is writ-
 6. "ten by the Prophet, "And thou *Bethlehem* in the a Mic. vi. 2.
 "Land of *Juda*, art not the least among the Princes
 "of *Juda*: for out of thee shall come a Governor,
 "that shall rule my People *Israel*."

7. Then *Herod*, when he had privily called the wise
 Men, enquired of them diligently what Time the
 8. Star appeared. And he sent them to *Bethlehem*,
 and said, "Go, and search diligently for the young
 "Child, and when ye have found him, bring me
 "Word again, that I may come and worship him
 "also."

9. When they had heard the King they departed;
 and lo, the Star, which they saw in the East, went
 before them, till it came and stood over where the
 10. young Child was. When they saw the Star, they
 11. rejoiced with exceeding great Joy. And when they
 were come into the House, they saw the young Child,
 with *Mary* his Mother, and fell down, and wor-
 shipped him. And when they had opened their b § 75.
 Treasures they presented unto him Gifts, Gold, and
 12. Frankincense, and Myrrh. And being warned of
 God in a Dream that they should not return to *He-*
rod, they departed into their own Country another
 Way.

13. AND when they were departed, behold, the An- SECT. 27.
 gel of the Lord appeareth to *Joseph* in a Dream, say-
 ing, "Arise, and take the young Child and his Mo-
 "ther, and flee into *Egypt*; and be thou there un-
 "til I bring thee Word: for *Herod* will seek the
 D "young

- Mat. 2. 14. " young Child to destroy him^a. When he arose, he took the young Child and his Mother, by Night, and departed into *Egypt*; and was there until the Death of *Herod*: that it might be fulfilled which was spoken of the Lord by the Prophet, saying, " ^b Out of *Egypt* have I called my Son." S E C T. 27.
y 16.
15. and departed into *Egypt*; and was there until the Death of *Herod*: that it might be fulfilled which was spoken of the Lord by the Prophet, saying, " ^b Out of *Egypt* have I called my Son." b Hof. xi. 1.
16. THEN *Herod*, when he saw that he was mocked of the wise Men, was exceeding wroth; and sent forth, and slew all the Children that were in *Bethlehem*, and in all the Coasts thereof, from two Years old and under, according to the Time which he had diligently enquired of the wise Men. Then was fulfilled that which spoken by *Jeremy* the Prophet, saying, " In *Rama* there was a Voice heard, Lamentation, and Weeping, and great Mourning, *Rachel* weeping for her Children, and would not be comforted, because they are not." S E C T. 28.
c Jer. xxxi. 15.
17. But when *Herod* was dead, behold, an Angel of the Lord appeareth in a Dream to *Joseph* in *Egypt*, saying, " Arise, and take the young Child and his Mother, and go into the Land of *Israel*; for they are dead which sought the young Child's Life." S E C T. 29.
18. And he arose, and took the young Child and his Mother, and came into the Land of *Israel*. But when he heard that *Archelaus* did reign in *Judea*, in the Room of his Father *Herod*, he was afraid to go thither: notwithstanding, being warned by God in a Dream, he turned aside into the Parts of *Galilee*; and he came and dwelt in a City called *Nazareth*; that it might be fulfilled which was spoken by the Prophets, " He shall be called a *Nazarene*." S E C T. 30.
d § 13.33.
19. AND the Child grew, and waxed strong in Spirit^d, filled with Wisdom; and the Grace of God was upon him. S E C T. 31.
Note.
20. Now his Parents went to *Jerusalem* every Year, at the Feast of the Passover. And when he was twelve Years old, they went up to *Jerusalem*, after the Custom of

Luke 2. 43. of the Feast. And when they had fulfilled the Days, as they returned, the Child *Jesus* tarried behind in *Jerusalem*; and *Joseph* and his Mother knew not of it: but they, supposing him to have been in the Company, went a Day's Journey; and they sought him among their Kinsfolk and Acquaintance: 44. and when they found him not, they turned back 45. again to *Jerusalem*, seeking him: and it came to pass that, after three Days, they found him in the Temple, sitting in the midst of the Doctors, both 46. hearing them and asking them Questions. And all that heard him were astonished at his Understanding 47. and Answers. And when they saw him, they were amazed; and his Mother said unto him, "Son, why 48. "hast thou thus dealt with us? behold, thy Father 49. "and I have sought thee, sorrowing." And he said unto them, "How is it that ye sought me? Wist 50. "ye not that I must be about my Father's Business?" And they understood not the Saying, which he spake unto them. 51. AND he went down with them, and came to *Nazareth*, and was subject unto them. But his Mother kept all these Sayings in her Heart. And *Jesus* increased in Wisdom and Stature, and in Favour with God and Man.

SECT.
31.

SECT.
32.
§ 14.
§ 30.

CHAP. VI.

Luke 3. 1. NOW in the fifteenth Year of the Reign of *Tiberius Cesar* (*Pontius Pilate* being Governor of *Judea*; and *Herod* being Tetrarch of *Galilee*; and his Brother *Philip* Tetrarch of *Iturea* and of the Region of *Trachonitis*; and *Lysanias* the Tetrarch of *Abilene*; *Annas* and *Caiaphas* being the High Priests;) 2. the Word of God came unto *John*, the Son of *Zacharias*, in the Wilderness: Matt. 3. 1. And in those Days came *John* the Baptist, Mark 1. 4. and did baptize in the Wilderness

SECT.
33.
Note.

§ 5. 13.

of

- Matt. 3. 1. of *Judea*: S E C T. 33.
- Luke 3. 3. And he came into all the Country about *Jordan*, preaching the Baptism of Repentance^a for the Remission of Sins^b, ^a § 36. ^b § 13.
- Matt. 3. 2. and saying, "Repent ye, for the Kingdom of Heaven is at hand^c." ^c § 61.
3. For this is he that was spoken of by the Prophets,
- Mark 1. 2. "Behold I send my Messenger before thy Face; ^d Mal. iii. i. § 119.
- "which shall prepare thy Way before thee:"
- Luke 3. 4. As it is written in the Book of the Words of *Esaias* the Prophet, saying, "The Voice of one crying in the ^e Is. xl. 3. § 37.
- "Wilderness, Prepare ye the Way of the Lord, make
5. "his Paths straight. Every Valley shall be filled,
- "and every Mountain and Hill shall be brought
- "low; and the crooked shall be made straight; and
6. "the rough Ways shall be made smooth; and all
- "Flesh shall see the Salvation of God^f." ^f § 18.
- Matt. 3. 4. And the same *John* had his Raiment of Camel's Hair, and a Leathern Girdle about his Loyns, and his Meat was Locusts and wild Honey^g. ^g § 120.
- Mark 1. 5. And there went out unto him all the Land of *Judea*, and they of *Jerusalem*,
- Matt. 3. 5, 6. and all the Region round about *Jordan*, and were
- Mark 1. 5. all baptized of him in the River of *Jordan*, confessing their Sins.
- Matt. 3. 7. But when he saw many of the Pharisees and Sadducees come to S E C T. 34.
- Luke 3. 7. be baptized of him,
- Matt. 3. 7. he said unto them, "O Generation of Vipers^h, who ^h § 130.
- "hath warned you to flee from the Wrath to come?
8. "bring forth therefore Fruits meet for Repentance;
9. "and think not to say within yourselves we have
- "*Abraham* to our Fatherⁱ;" for I say unto you, ⁱ § 236.
- "that God is able of these Stones to raise up Children unto *Abraham*. And now also the Ax is laid
10. "unto the Root of the Trees; therefore every Tree,
- "which bringeth not forth good Fruit, is hewn
- "down, and cast into the Fire^k." ^k § 113.

- Luke 3. 10. AND the People asked him, saying, "What shall
11. "we do then?" He answereth and saith unto them,
"He that hath two Coats, let him impart unto him
"that hath none: and he that hath Meat, let him
"do likewise."
12. Then came also Publicans to be baptized^b, and
said unto him, "Master, what shall we do?" And
13. he said unto them, "Exact no more than that which
"is appointed you."
14. And the Soldiers likewise demanded of him, say-
ing, "And what shall we do?" And he said unto
them, "Do Violence to no Man; neither accuse any
"falsly; and be content with your Wages."
15. AND as the People were in Expectation, and all
Men mused in their Hearts of *John*, whether he
16. were the CHRIST or not, *John* answered, saying
unto them all, "I indeed
Mark 1. 8. "have baptized you with Water^c,
Matt. 3. 11. "unto Repentance^d, but
Mark 1. 7. "there cometh one mightier than I after me, the
"Latchet of whose Shoes I am not worthy to stoop
"down and unloose^e;
Matt. 3. 11. "whose Shoes I am not worthy to bear: He shall
12. "baptize you with the Holy Ghost and with Fire.
"Whose Fan is in his Hand, and he will thoroughly
"purge his Floor, and gather his Wheat into the
"Garner: but he will burn up the Chaff with un-
"quenchable Fire.
Luke 3. 18. And many other Things in his Exhortation preach-
ed he unto the People.

CHAP. VII.

- John 1. 19. AND this is the Record of *John*, when the *Jews*
sent Priests and Levites from *Jerusalem* to ask
him, "Who art thou?" And he confessed, and de-
nied not, but confessed, "I am not the *Christ*."
And they asked him, "What then? Art thou *Elias*?"

E

And

SECT.
35.

^a § 163.

^b § 119.

SECT.
36.

^c § 37.

^d § 33.

^e § 37.

SECT.
37.

Note 33.

- John I. 21. And he saith, "I am not." "Art thou that Pro- S E C T.
 22. "phet?" And he answered, "No." Then said they 37.
 unto him, "Who art thou? that we may give an § 171.
 "Answer to them that sent us: What sayest thou
 23. "then of thy self"? He said, "I am the Voice of
 "one crying in the Wilderness, "Make straight the
 "Way of the Lord;" as said the Prophet *Esaias*." § 33.
 24. And they that were sent were of the *Pharisees*: If. xl. 3.
 25. And they asked him, and said unto him, "Why
 "baptizest thou, then, if thou be not that *Christ*,
 26. "nor *Elias*, neither that Prophet?" *John* answered
 them, saying, "I baptize with Water; but there § 36.
 "standeth one among you, whom ye know not;
 27. "he it is who, coming after me, is preferred before
 "me; whose Shoes Latchet I am not worthy to
 "unloose." § 36.
 28. These Things were done in *Bethabara* beyond Note.
Jordan, where *John* was baptizing.
- John I. 29. THE next Day *John* seeth *Jesus* coming unto him, S E C T.
 and saith, "Behold the Lamb of God; which taketh 38.
 30. "away the Sin of the World: This is he of whom § 35.
 "I said, "After me cometh a Man which is prefer- Note 33.
 31. "red before me:" for he was before me: and I
 "knew him not: but that he should be made ma-
 "nifest to *Israel*, therefore am I come baptizing with
 "Water." § 36.
 32. And *John* bare Record, saying, "I saw the Spirit Note 55.
 "descending from Heaven: like a Dove, and it abode § 55.
 33. "upon him: and I knew him not; but he that
 "sent me to baptize with Water^h, the same said § 33.
 "unto me, "Upon whom thou shalt see the Spirit
 "descending, and remaining on him, the same is he
 34. "which baptizeth with the Holy Ghost." And I saw,
 "and bare Record, that this is the Son of God." § 49.
- John I. 35. AGAIN, the next Day after, *John* stood and two S E C T.
 36. of his Disciples; and looking upon *Jesus* as he walked, 39.
 he

John 1. 37. he saith, "Behold the Lamb of God^a." And the two Disciples heard him speak; and they followed
 38. *Jesus*. Then *Jesus* turned, and saw them following, and saith unto them, "What seek ye?" They said unto him, "*Rabbi*, (which is to say, being interpreted, "Master,) where dwellest thou?" He saith unto them, "Come and see." They came and saw where he dwelt, and abode with him that Day (for it was about the tenth Hour^b.)
 40. One of the two which heard *John* speak, and followed him, was *Andrew*, *Simon Peter's* Brother^c.
 41. he first findeth his own Brother *Simon*, and saith unto him, "We have found the *Messias*:" (which is, being interpreted, the *Christ*) and he brought him to *Jesus*. And when *Jesus* beheld him, he said, "Thou art *Simon* the Son of *Jonah*; thou shalt be called *Cephas*^d." (Which is by Interpretation a Stone.

SECT.

39.
y 29.

b N. 451.

c § 66.

d § 195.

John 1. 43. THE Day following *Jesus* would go forth into *Galilee*, and findeth *Philip*^e, and saith unto him,
 44. "Follow me." (Now *Philip* was of *Bethsaida*, the City of *Andrew* and *Peter*.) *Philip* findeth *Nathanael*, and saith unto him, "We have found him of whom *Moses* in the Law, and the Prophets did write, *Jesus* of *Nazareth*, the Son of *Joseph*."
 46. And *Nathanael* said unto him, "Can there any good Thing come out of *Nazareth*?" *Philip* saith unto him, "Come and see."
 47. *Jesus* saw *Nathanael* coming to him, and saith of him, "Behold an *Israelite* indeed, in whom is no Guile." *Nathanael* saith unto him, "Whence knowest thou me?" *Jesus* answered and said unto him, "Before that *Philip* called thee, when thou wast under the Fig-tree, I saw thee." *Nathanael* answereth and saith unto him, "*Rabbi*, thou art the Son of God^f; thou art the King of *Israel*."
 49. *Jesus* answered and said unto him, "Because I said
 50. "unto

SECT.

40.
e § 88.

f § 229.

g y 34.
52.

John 1. 50. "unto thee, "I saw thee under the Fig-tree," belie-
 "vest thou? Thou shalt see greater Things than
 51. "these." And he saith unto him, "Verily, verily
 "I say unto you, Hereafter you shall see Heaven
 "open, and the Angels of God ascending and de-
 "scending upon the Son of Man."

SECT.
40.

John 2. 1. AND the third Day there was a Marriage in *Cana*
 2. of *Galilee*; and the Mother of *Jesus* was there: and
 both *Jesus* was called, and his Disciples to the Mar-
 3. riage. And when they wanted Wine, the Mother of
 4. *Jesus* saith unto him, "They have no Wine." *Jesus*
 saith unto her, "Woman, what have I to do with
 5. "thee? Mine Hour is not yet come." His Mother
 saith unto the Servants, "Whatsoever he saith unto
 "you, do it."
 6. And there were set there six Water-pots of Stone,
 after the manner of the purifying of the *Jews*, con-
 7. taining two or three Firkins apiece. *Jesus* saith un-
 to them, "Fill the Water-pots with Water." And
 8. they filled them up to the Brim. And he saith un-
 to them, "Draw out now, and bear unto the Go-
 "vernour of the Feast." And they bare it.
 9. When the Ruler of the Feast had tasted the Wa-
 ter that was made Wine, and knew not whence it
 was, (but the Servants which drew the Water knew:)
 the Governor of the Feast called the Bridegroom, and
 10. saith unto him, "Every Man at the Beginning doth
 "set forth good Wine; and when Men have well
 "drunk, then that which is worse: but thou hast
 "kept the good Wine until now."
 11. This beginning of Miracles did *Jesus* in *Cana* of
Galilee, and manifested forth his Glory; and his
 Disciples believed on him.

SECT.
41.

John 2. 12. AFTER this, he went down to *Capernaum*, he,
 and his Mother, and his Brethren, and his Disciples,
 and they continued there not many Days.

SECT.
42.

John 2. 13.

AND the *Jews* Passover was at hand, and *Jesus* went up to *Jerusalem*; and found in the Temple those that sold Oxen, and Sheep, and Doves, and the Changers of Money fitting: and when he had made a Scourge of small Cords, he drove them all out of the Temple, and the Sheep, and the Oxen; and poured out the Changers Money, and overthrew the Tables; and said unto them that sold Doves, "Take these Things hence; make not my Father's House an House of Merchandise^a." And his Disciples remembred that it was written, "The Zeal of thine House hath eaten me up^b."

SECT.
43.
N. 337.

Then answered the *Jews*, and said unto him, "What Sign shewest thou unto us^c, seeing that thou dost these Things?" *Jesus* answered, and said unto them, "Destroy this Temple, and in three Days I will raise it up." Then said the *Jews*, "Forty and six Years was this Temple in building; and wilt thou rear it up in three Days?" But he spake of the Temple of his Body. When therefore he was risen from the Dead, his Disciples remembred that he had said this unto them: and they believed the Scripture; and the Word which *Jesus*, had said.

^a § 329.
^b Pf. lxix.
^c SECT.
44.
§ 54.

Now when he was in *Jerusalem*, at the Passover in the Feast-day, many believed in his Name, when they saw the Miracles which he did. But *Jesus* did not commit himself unto them, because he knew all Men, and needed not that any should testifie of Man; for he knew what was in Man^d.

SECT.
45.
N. 33. 8.
^d § 77.

CHAP. VIII.

THERE was a Man of the Pharisees named *Nicodemus*, a Ruler of the *Jews*: the same came to *Jesus*, by Night, and said unto him, "*Rabbi*, we know that thou art a Teacher come from God: for no Man can do these Miracles that thou

SECT.
46.
Note.
N. 55. 2.

F

"dost,

- John 3. 3. "dost, except God be with him^a." *Jesus* answered and said unto him, "Verily, verily, I say unto thee, "Except a Man be born again he cannot see the
 4. "Kingdom of God." *Nicodemus* saith unto him, "How can a Man be born when he is old? Can
 "he enter the second time into his Mother's Womb,
 5. "and be born?" *Jesus* answered, "Verily, verily, I
 "say unto thee, Except a Man be born of Water
 "and of the Spirit, he cannot enter into the King-
 6. "dom of God. That which is born of the Flesh
 "is Flesh; and that which is born of the Spirit, is
 7. "Spirit. Marvel not that I said unto thee, Ye must
 8. "be born again. The Wind bloweth where it list-
 "eth, and thou hearest the Sound thereof, but canst
 "not tell whence it cometh, and whither it goeth:
 9. "So is every one that is born of the Spirit." *Nico-*
demus answered and said unto him, "How can these
 10. "Things be?" *Jesus* answered and said unto him,
 "Art thou a Master of *Israel*, and knowest not
 11. "these Things? Verily, verily, I say unto thee, We
 "speak that we do know, and testify that we have
 12. "seen^b, and ye receive not our Witness. If I have^c § 32.
 "told you earthly Things and ye believe not, how
 "shall ye believe if I tell you of heavenly Things.
 13. "And no Man hath ascended up to Heaven, but he
 "that came down from Heaven^c; even the Son of 22. 31.
 14. "Man which is in Heaven. And as *Moses* lifted up
 "the Serpent in the Wilderness, even so must the
 "Son of Man be lifted up^d; that whosoever belie- § 235.
 15. "veth in him should not perish, but have eternal
 "Life^e." 16.
 16. For God so loved the World, that he gave his S E C T.
 only begotten Son, that whosoever believeth in him 47.
 17. should not perish, but have everlasting Life^f: for God Note.
 sent not his Son into the World, to condemn the 15.
 World, but that the World through him might be 36.
 18. saved^g. He that believeth on him is not condemned; § 18.
 but he that believeth not, is condemned already^h; 36.
214.
because

John 3. 18. because he hath not believed in the Name of the
 19. only begotten Son of God. And this is the Con-
 demnation, that Light is come into the World^a, and
 Men loved Darknes rather than Light, because their
 20. Deeds were Evil: For every one that doth Evil, ha-
 teth the Light, neither cometh to the Light, lest his
 21. Deeds should be reprov'd: But he that doth Truth,
 cometh to the Light, that his Deeds may be made
 manifest, that they are wrought in God.

SECT.
47.

^a § 3. 234.

John 3. 22. AFTER these Things came *Jesus* and his Disci-
 ples into the Land of *Judea*, and there he tarried
 23. with them, and baptized^b. And *John* also was bap-
 tizing in *Enon*, near to *Salim*, because there was
 much Water there. And they came and were bap-
 24. tized: For *John* was not yet cast into Prison.

SECT.
48.

^b § 50.

25. THEN there arose a Question between some of
 26. *John's* Disciples and the *Jews*, about purifying. And
 they came unto *John*, and said unto him, "*Rabbi*,
 " he that was with thee beyond *Jordan*^c, to whom
 " thou barest witness^d, behold the same baptizeth;
 27. " and all Men come to him^e." *John* answered
 and said, " A Man can receive nothing, except it
 28. " be given him from Heaven. Ye yourselves bear
 " me witness that I said, I am not the *Christ*^f, but
 29. " that I am sent before him. He that hath the Bride,
 " is the Bridegroom^g; but the Friend of the Bride-
 " groom, which standeth and heareth him, rejoiceth
 " greatly, because of the Bridegroom's Voice: This
 30. " my Joy therefore is fulfilled. He must increase,
 31. " but I must decrease. He that cometh from above^h,
 " is above all: he that is of the Earth, is earthly,
 " and speaketh of the Earth: He that cometh from
 32. " Heavenⁱ is above all. And what he hath seen and
 " heard that he testifieth^k; and no Man receiveth
 33. " his Testimony. He that hath received his Testi-
 34. " mony, hath set to his Seal that God is true. For
 " he whom God hath sent, speaketh the Words of
 God:

SECT.
49.

^c § 37.

^d § 38. 39.

^e § 50.

^f § 37.

^g § 81.

^h § 235.

ⁱ § 13.

^k § 172.

^k § 11.

§ 235.

- John 3. 34. " God : for God giveth not the Spirit by Measure S E C T. 49.
 35. " unto him. The Father loveth the Son, and hath
 36. " given all Things into his Hand^a. He that belie- ^a § 122.
 " veth on the Son, hath everlasting Life^b; and he ^b § 16.
 " that believeth not the Son shall not see Life^c; but § 59.
 " the Wrath of God abideth on him. ^c § 18.
§ 235.

C H A P. IX.

- John 4. 1. **W**HEN therefore the Lord knew how the Pha- S E C T. 50.
 risees had heard that *Jesus* made and bapti-
 2. zed more Disciples than *John*^d, (though *Jesus* him- ^d § 49.
 3. self baptized not, but his Disciples;) he left *Judea*,
 4. and departed again into *Galilee*. And he must needs
 go through *Samaria*.
 5. Then cometh he to a City of *Samaria*, which is
 called *Sychar*^e, near to the Parcel of Ground that ^e Gen. xxxii. 19.
 6. *Jacob* gave to his Son *Joseph*. Now *Jacob*'s Well Jof. xxiv. 32.
 was there. *Jesus* therefore being wearied with his
 Journey, sat thus on the Well: and it was about
 7. the sixth Hour^f. There cometh a Woman of *Samaria* to draw Water: *Jesus* saith unto her, " Give
 8. " me to drink." (For his Disciples were gone away
 9. unto the City to buy Meat.) Then saith the Woman
 of *Samaria* unto him, " How is it, that thou, being
 " a *Jew*, askest Drink of me, which am a Woman
 " of *Samaria*?" (for the *Jews* have no Dealings
 10. with the *Samaritans*^g. *Jesus* answered, and said un- ^g § 221.
 to her, " If thou knewest the Gift of God, and who
 " it is that saith to thee, " Give me to drink;" thou
 11. " wouldst have asked of him, and he would have
 " given thee living Water^h." The Woman saith ^h § 229.
 unto him, " Sir, thou hast nothing to draw with,
 " and the Well is deep; from whence then hast thou
 12. " that living Water? Art thou greater than our Fa-
 " ther *Jacob*, which gave us the Well; and drank
 " thereof himself, and his Children, and his Cattle?"
 13. *Jesus* answered and said unto her, " Whosoever
 " drinketh

- John 4. 13. "drinketh of this Water shall thirst again: But who-
 14. "soever drinketh of the Water that I shall give him,
 "shall never thirst": but the Water that I shall give
 "him, shall be in him a Well of Water springing up
 15. "into everlasting Life." The Woman saith unto him,
 "Sir, give me this Water, that I thirst not, neither
 "come hither to draw."
 16. *Jesus* saith unto her, "Go, call thy Husband,
 17. "and come hither." The Woman answered, and
 said, "I have no Husband." *Jesus* said unto her,
 18. "Thou hast well said, "I have no Husband:" for
 "thou hast had five Husbands; and he whom thou
 "now hast, is not thy Husband: in that saidst thou
 "truly."
 19. The Woman saith unto him, "Sir, I perceive that
 20. "thou art a Prophet. Our Fathers worshipped in
 "this Mountain, and ye say that in *Jerusalem* is the
 21. "Place where Men ought to worship." *Jesus* saith
 unto her, "Woman, believe me, the Hour cometh
 "when ye shall neither in this Mountain, nor yet
 22. "at *Jerusalem*, worship the Father. Ye worship ye
 "know not what: We know what we worship: for
 23. "Salvation is of the *Jews*. But the Hour cometh, and
 "now is, when the true Worshipers shall worship
 "the Father in Spirit, and in Truth: for the Father
 24. "seeketh such to worship him. God is a Spirit, and
 "they that worship him, must worship him in Spirit
 "and in Truth."
 25. The Woman saith unto him, "I know that Mes-
 "sias cometh; (which is called *Christ*;) when he
 26. "is come, he will tell us all Things." *Jesus* saith
 unto her, "I that speak unto thee am He."
 27. And upon this came his Disciples, and marvelled
 that he talked with the Woman: Yet no Man said,
 "What seekest thou; or why talkest thou with
 "her?"
 28. The Woman then left her Water-pot, and went her
 29. way into the City, and saith to the Men, "Come,
 G "did:

SECT.

50.

§ 179.

- John 4. 29. "see a Man which told me all Things that ever I
 30. "did: Is not this the *Christ*?" Then they went out
 of the City, and came unto him. S E C T.
50.
31. IN the mean while his Disciples prayed him, say- S E C T.
51.
 32. ing, "Master, eat." But he said unto them, "I
 33. "have Meat to eat, that ye know not of." There-
 fore said the Disciples one to another, "Hath any
 34. "Man brought him ought to eat?" *Jesus* saith un-
 to them, "My Meat is to do the Will of him that
 35. "sent me, and to finish his Work". Say ye not, * § 59.
N. 55. 2.
 "There are yet four Months, and then cometh Har-
 vest? Behold, I say unto you, lift up your Eyes,
 "and look on the Fields; for they are white already
 36. "to Harvest: and he that reapeth receiveth Wages,
 "and gathereth Fruit unto Life eternal; that both
 "he that soweth, and he that reapeth, may rejoyce
 37. "together. And herein is that Saying true, "One
 38. "soweth, and another reapeth:" I sent you to reap
 "that whereon ye bestowed no Labour: other Men
 "laboured, and ye are entred into their Labours.
39. AND many of the *Samaritans* of that City believed S E C T.
52.
 on him, for the Saying of the Woman, which testi-
 40. fied, "He told me all that ever I did." So when * § 29.
 the *Samaritans* were come unto him, they besought
 him that he would tarry with them. And he abode
 41. there two Days. And many more believed, because
 42. of his own Word; and said unto the Woman, "Now
 "we believe, not because of thy Saying; for we
 "have heard him ourselves, and know that this is
 "indeed the *Christ*, the Saviour of the World. * § 40. 70.
- John 4. 43. Now after two Days, he departed thence, and S E C T.
53.
N. 55.
* § 63.
 44. went into *Galilee*: (For *Jesus* himself testified, that
 a Prophet hath no Honour in his own Country.^d)
 45. Then, when he was come into *Galilee*, the *Galileans*
 received him, having seen all the Things that he did
 at *Jerusalem* at the Feast. (For they also went un-
 to the Feast.) * § 45.

- John 4. 46. So *Jesus* came again into *Cana* of *Galilee*, where he had made the Water Wine^a. And there was a certain Nobleman, whose Son was sick at *Capernaum*. S E C T. 54. Note 55. ^a § 41.
47. When he he heard that *Jesus* was come out of *Judea* into *Galilee*^b, he went unto him, and besought him, that he would come and heal his Son, for he ^b § 50.
48. was at the Point of Death. Then said *Jesus* unto him, "Except ye see Signs and Wonders, ye will not
49. "believe^c." The Nobleman saith unto him, "Sir, ^c § 44. 131.
50. "come down, e'er my Child die." *Jesus* saith unto him, "Go thy way; thy Son liveth." And the Man believed the Word that *Jesus* had spoken unto him^d, and he went his way. ^d § 77.
51. And as he was now going down, his Servants met
52. him, and told him, saying, "Thy Son liveth." Then enquired he of them the Hour when he began to amend: and they said unto him, "Yesterday, at the
53. "seventh Hour^e, the Fever left him." So the Father knew that it was at the same Hour in the which *Jesus* said unto him, "Thy Son liveth:" And himself ^e N. 451.
54. believed, and his whole House. This is again the second Miracle that *Jesus* did, when he was come out of *Judea* into *Galilee*.

C H A P. X.

- Mark 1. 9. **A**ND it came to pass in those Days, S E C T. 55. Note.
- Luke 3. 21. when all the People were baptized,
- Mark 1. 9. that *Jesus* came from *Nazareth* of *Galilee*,
- Mat. 3. 13. to *Jordan* unto *John*, to be baptized of him. But *John* forbad him, saying, "I have need to be baptized of thee, and comest thou to me?" And *Jesus* answering, said unto him, "Suffer it to be so now: S E C T. 55. Note.
- Mat. 3. 15. "for thus it becometh us to fulfil all Righteousness." Then he suffered him:
- Mark 1. 9. And he was baptized of *John* in *Jordan*.
- Mat. 3. 16. And *Jesus*, when he was baptized, went up straightway

Mat. 3. 16.	way out of the Water :	SECT.
Mark 1. 10.	And straightway coming up out of the Water ;	55.
Luke 3. 21.	and praying ;	§ 71.
Mat. 3. 16.	lo !	
Mark 1. 10.	he saw the Heavens opened	
Matt. 3. 6.	unto him, and he saw the Spirit of God descending,	
Luke 3. 22.	in a bodily Shape, like a Dove,	
Mat. 3. 16.	and lighting upon him. And lo !	
Mark 1. 11.	there came a Voice from Heaven, saying, "Thou	
	"art my beloved Son, in whom I am well pleased."	§ 203.
Luke 3. 23.	And Jesus himself began to be about thirty Years	
	of Age.	
Luke 4. 1.	AND Jesus, being full of the Holy Ghost, returned	SECT.
	from Jordan : and	56.
Mark 1. 12.	immediately the Spirit driveth him into the Wilder-	Note.
	ness,	
Matt. 4. 1.	to be tempted of the Devil.	
Mark 1. 13.	And he was there in the Wilderness forty Days,	
Luke 4. 2.	and in those Days he did eat nothing.	
Matt. 4. 2.	And when he had fasted forty Days and forty Nights,	
3.	he was afterwards an hungred : And when the	
	Tempter came to him he said, "If thou be the Son	
	"of God, command that these Stones be made	
	"Bread."	
Luke 4. 4.	And Jesus answered him, saying, "It is written, that	
	"Man shall not live by Bread alone, but by every	
	"Word	
Matt. 4. 4.	"that proceedeth out of the Mouth of God."	"Deut.
5.	Then the Devil taketh him up into the holy City,	viii. 3.
	and setteth him on a Pinnacle of the Temple, and	
	saith unto him, "If thou be the Son of God, cast	Pf. xci.
Luke 4. 9.	"thyself down	11.
10.	"from hence : for it is written, "He shall give his	
11.	"Angels Charge over thee, to keep thee, and in	
	"their Hands they shall bear thee up, lest at any	
12.	"time thou dash thy Foot against a Stone." And	
	Jesus answering, said unto him:	
		"It

- Matt. 4. 7. "It is written again, "Thou shalt not tempt the Lord thy God." S E C T. 56. "Deut. vi. 16.
8. Again, the Devil taketh him up into an exceeding high Mountain, and sheweth him all the Kingdoms of the World and the Glory of them
- Luke 4. 5. in a Moment of Time,
- Matt. 4. 9. and saith unto him, "All these Things,
- Luke 4. 6. "all this Power will I give thee, and the Glory of them: for that is delivered unto me, and to whomsoever I will I give it. If thou therefore wilt
- Matt. 4. 9. "fall down and worship me,
- Luke 4. 7. "all shall be thine." And Jesus answered, and said
8. unto him, "Get thee behind me, Satan, for it is written, "Thou shalt worship the Lord thy God, "and him only shalt thou serve." "Deut. vi. 13. x. 20.
- Matt. 4. 11. Then,
- Mark 4. 13. when the Devil had ended all the Temptation, he departed from him for a Season.
- Mark 1. 13. And he was with the wild Beasts:
- Mat. 4. 11. And behold, Angels came and ministered unto him." "§ 398.
- John 5. 1. AFTER this, there was a Feast of the Jews, and
2. Jesus went up to Jerusalem. Now there is at Jerusalem by the Sheep-market, a Pool, which is called, in the Hebrew Tongue, Bethesda, having five Porches:
3. In these lay a great Multitude of impotent Folk, of Blind, Halt, Withered, waiting for the moving of
4. the Water: For an Angel went down, at a certain Season, into the Pool, and troubled the Water: Whosoever then first, after the troubling of the Water, stepped in, was made whole of whatsoever Disease he had.
5. And a certain Man was there, which had an Infirmary thirty and eight Years. When Jesus saw him lie, and knew that he had been now a long time in that Case, he saith unto him, "Wilt thou be made
7. "whole?" The impotent Man answered him, "Sir, I have no Man, when the Water is troubled,
- H "to

- John 5. 7. "to put me into the Pool: but while I am coming, S E C T.
 8. "another steppeth down before me." *Jesus* saith 57.
 unto him, "Rise, take up thy Bed^a, and walk." ^a § 77.
 9. And immediately the Man was made whole, and
 walked.
 10. And on the same Day was the Sabbath^b: The ^b § 85.
Jews therefore said unto him that was cured, "It
 "is the Sabbath-day: it is not lawful for thee to
 11. "carry thy Bed." He answered them, "He that
 "made me whole, the same said unto me, "Take
 12. "up thy Bed, and walk." Then asked they him,
 "What Man is that which said unto thee, "Take
 13. "up thy Bed, and walk?" And he that was healed
 wist not who it was: for *Jesus* had conveyed himself
 away; a Multitude being in that Place.
 14. AFTERWARD *Jesus* findeth him in the Temple, S E C T.
 and said unto him, "Behold, thou art made whole; 58.
 "sin no more, lest a worse Thing come unto thee." Note 61.
 15. The Man departed, and told the *Jews* that it was
 16. *Jesus* which had made him whole: and therefore
 did the *Jews* persecute *Jesus*, and sought to slay him,
 because he had done these Things on the Sabbath-
 17. day. But *Jesus* answered them, "My Father work-
 18. "eth hitherto, and I work." Therefore the *Jews*
 sought the more to kill him, because he had not
 only broken the Sabbath, but said also that God was
 his Father; making himself equal with God.
 19. THEN answered *Jesus*, and said unto them, "Ve- S E C T.
 "rily, verily, I say unto you, the Son can do nothing 59.
 "of himself^c, but what he seeth the Father do: for ^c § 30.
 "what Things soever he doth, these also doth the
 20. "Son likewise: For the Father loveth the Son, and
 "sheweth him all Things that himself doth: and he
 21. "will shew him greater Works than these; that ye
 "may marvel: for as the Father raiseth up the Dead,
 "and quickneth them; even so the Son quickneth
 22. "whom he will. For the Father judgeth no Man;
 "but hath committed all Judgment unto the Son^d; ^d § 27.
 "that

- John 5. 23. " that all Men should honour the Son, even as they S E C T. 59.
 " honour the Father. He that honoureth not the
 " Son, honoureth not the Father which hath sent
 " him.
24. " Verily, verily, I say unto you; He that heareth
 " my Word, and believeth on him that sent me, hath
 " everlasting Life^a, and shall not come into Con- ^a § 179.
49.
 " demnation; but is passed from Death unto Life
25. " Verily, verily, I say unto you, The Hour is
 " coming, and now is, when the Dead shall hear
 " the Voice of the Son of God; and they that hear
26. " shall live: For as the Father hath Life in himself,
 " so hath he given to the Son to have Life in him-
27. " self^b: and hath given him Authority to execute ^b § 3.
^c § 22.
 " Judgment also^c, because he is the Son of Man.
28. " Marvel not at this: for the Hour is coming in
 " the which all that are in the Graves shall hear his
29. " Voice, and shall come forth; they that have done
 " Good, to the Resurrection of Life; and they that
 " have done Evil, unto the Resurrection of Damna-
30. " tion. I can of mine own self do nothing^d: as I ^d § 19.
§ 235.
 " hear, I judge; and my Judgment is just, because
 " I seek not mine own Will, but the Will of the
 " Father, which hath sent me^e. ^e § 51.
179.
31. " I F I bear witness of myself, my Witness is not S E C T. 60.
 32. " true^f. There is another, that beareth witness of ^f § 234.
 " me: and I know that the Witness which he wit-
33. " nesseth of me is true. Ye sent unto *John*, and he
34. " bare witness unto the Truth^g. But I receive not ^g § 39.
 " Testimony from Man^h: but these Things I say ^h § 41.
 35. " that ye might be saved. He was a burning and a
 " shining Light: and ye were willing, for a Season,
36. " to rejoyce in his Light: But I have greater Wit-
 " ness than that of *John*: for the Works which the
 " Father hath given me to finish, the same Works
 " that I do, bear witness of me, that the Father hath
37. " sent meⁱ: And the Father himself, which hath sent ⁱ § 46.
281.
 " me, hath born witness of me^k. Ye have neither ^k § 38.
55.
 " heard

- John 5. 37. "heard his Voice at any Time, nor seen his Shape^a: S E C T.
38. "And ye have not his Word abiding^a in you; for 60.
39. "whom he hath sent, him ye believe not. Search ^a § 3. 179.
"the Scriptures; for in them ye think ye have eter-
"nal Life; and they are they which testify of me:
40. "And ye will not come to me that ye might have
41, 42. "Life. I receive not Honour from Men^b. But I ^b § 34.
"know you, that ye have not the Love of God in
43. "you. I am come in my Father's Name, and ye
"receive me not: if another should come in his own
44. "Name, him ye will receive. How can ye believe
"which receive Honour one of another, and seek
"not the Honour that cometh from God only^c?" ^c § 333.
45. "Do not think that I will accuse you to the Fa-
"ther: there is one that accuseth you; even
46. "Moses, in whom ye trust: For had ye believed
"Moses, ye would have believed me: for he wrote
47. "of me: But if ye believe not his Writings, how
"shall ye believe my Words?"
- Luke 3. 19. BUT *Herod* the Tetrarch being reprov'd by him, S E C T.
for *Herodias* his Brother *Philip's* Wife^d, and for all 61.
20 the Evils which *Herod* had done, added yet this, Note.
above all, that he shut up *John* in Prison. ^d § 168.
- Mat. 4. 12. Now when *Jesus* heard that *John* was cast into S E C T.
Prison, he departed, 62.
Note 61.
- Luke 4. 14. and returned in the Power of the Spirit into *Galilee*,
Mark 1. 14. preaching the Gospel of the Kingdom of God, and
saying, "The Time is fulfilled, and the Kingdom
"of God is at hand; repent ye, and believe the
"Gospel."
- Luke 4. 14. And there went out a Fame of him through all
15. the Region round about^e; And he taught in their ^e § 68.
Synagogues, being glorified of all.
- Luk. 14. 16. AND he came to *Nazareth*, where he had been S E C T.
brought up; and, as his Custom was, he went into 63.
the Synagogue^f on the Sabbath-day, and stood up Note.
for ^f § 53. 67.

Luke 4. 17. for to read. And there was delivered unto him the
Book of the Prophet *Esaias*. And when he had o-
pened the Book, he found the Place where it was
18. written, "The Spirit of the Lord is upon me, be-
" cause he hath anointed me to preach the Gospel
" to the Poor: he hath sent me to heal the Broken-
" hearted, to preach Deliverance to the Captives, and
" recover Sight to the Blind: to set at Liberty them
19. " that are bruised: to preach the acceptable Year of
20. " the Lord." And he closed the Book, and he gave
" it again to the Minister, and sat down.

And the Eyes of all them that were in the Syna-
21. gogue were fastened upon him: And he began to
say unto them, "This Day is this Scripture fulfilled
22. " in your Ears." And all bare him witness, and
wondred at the gracious Words which proceeded out
of his Mouth. And they said, "Is not this *Joseph's*
23. " Son?" And he said unto them, "Ye will surely
" say unto me this Proverb, Physician, heal thyself,
" whatsoever we have heard done in *Capernaum*, do
24. " also here in thy Country." And he said, "No
25. " Prophet is accepted in his own Country." But I
" tell you of a Truth, Many Widows were in *Israel*
" in the Days of *Elias*, when the Heaven was shut
" up three Years and six Months; when great Famine
26. " was throughout all the Land; but unto none of
" them was *Elias* sent save unto *Sarepta*^c, a City of
27. " *Sidon*, unto a Woman that was a Widow. And
" many Lepers were in *Israel*, in the Time of *Eliseus*
" the Prophet; and none of them was cleansed, sa-
" ving *Naaman*^d the Syrian."

28. And all they in the Synagogue, when they heard
29. these Things, were filled with Wrath, and rose up,
and led him to the Brow of the Hill whereon their
30. City was built, that they might cast him down: but
he, passing through the midst of them, went his
way.

SECT.
63.

* If. lxi.
I.

* § 53.
160.

* 1 Kings
xvii. 8.

* 2 Kings
v. I.

* § 230.

Mat. 4. 13.	AND leaving <i>Nazareth</i> , he	SECT. 64.
Luke 4. 31.	came down to,	
Mat. 4. 13.	and dwelt in <i>Capernaum</i> ;	
Luke 4. 31.	a City of <i>Galilee</i> ,	
Mat. 4. 13.	which is upon the Sea-coast in the Borders of <i>Zabu-</i>	
14.	<i>lon</i> and <i>Nephthalim</i> ; that it might be fulfilled which	
15.	was spoken by <i>Esaia</i> s the Prophet, saying, "The	^a II. ix. 1.
	"Land of <i>Zabulon</i> and the Land of <i>Nephthalim</i> , by	
	"the way of the Sea, beyond <i>Jordan</i> , <i>Galilee</i> of the	
16.	" <i>Gentiles</i> , the People which sat in Darkness saw	
	"great Light; and to them which sat in the Region	
	"and Shadow of Death, Light is sprung up ^b ."	^b § 13.
Mat. 4. 17.	FROM that Time <i>Jesus</i> began to preach	SECT. 65.
Mark 1. 14.	the Gospel of the Kingdom of God,	
Mat. 4. 17.	and to say,	
Mark 1. 15.	"The Time is fulfilled, and the Kingdom of God is	
	"at hand ^c ; repent ye, and believe the Gospel."	^c § 33. 163.

C H A P. XII.

Mat. 4. 18.	AND <i>Jesus</i> walking by the Sea of <i>Galilee</i> saw two	SECT. 66.
	Brethren, <i>Simon</i> , called <i>Peter</i> , and <i>Andrew</i> his	Note.
	Brother ^d , casting a Net into the Sea; (for they were	^d § 39.
19.	Fishers) and he saith unto them,	
Mark 1. 17.	"Come ye after me, and I will make you to become	
	"Fishers of Men ^e ." And they	^e § 74.
Mat. 4. 20.	straightway left their Nets and followed him.	
21.	And going on from thence,	
Mark 1. 19.	when he had gone a little further,	
Mat. 4. 21.	he saw other two Brethren, <i>James</i> the Son of <i>Ze-</i>	
	<i>bedee</i> and <i>John</i> his Brother,	
Mark 1. 19.	who also were in	
Mat. 4. 21.	a Ship, with <i>Zebedee</i> their Father, mending their	
	Nets:	
Mark 1. 20.	and straightway he called them;	
Mat. 4. 22.	and they immediately left	
	their	

Mark 1.20.	their Father <i>Zebedee</i> in the Ship, with the hired Ser-	SECT. 66.
	vants, and went after him ^a .	^a § 69.
21.	AND they went into <i>Capernaum</i> , and straightway,	SECT. 67.
	on the Sabbath-days, he entred into the Synagogue ^b ,	^b § 63.
Luke 4.31.	and taught them: And they were astonished at his	
Mark 1.22.	Doctrine, for he taught them as one that had Autho-	^c § 115.
	rity; and not as the Scribes ^c :	
Luke 4.32.	for his Word was with Power ^d .	^d § 68.
Mark 1.23.	AND there was in their Synagogue a Man	SECT. 68.
Luke 4.33.	which had a Spirit of an unclean Devil, and	
Mark 1.23.	he cryed out	
Luke 4.33.	with a loud Voice, saying, "Let us alone: what have	
34.	"we to do with thee, thou <i>Jesus</i> of <i>Nazareth</i> ? Art	
	"thou come to destroy us? I know thee who thou	
35.	"art; the Holy One of God." And <i>Jesus</i> rebuked	
	him, saying, "Hold thy Peace, and come out of	
	"him."	
Mark 1.26.	And when the unclean Spirit had	
Luke 4.35.	thrown him in the midst, (and)	
Mark 1.26.	torn him, and cried with a loud Voice, he came out	Note.
	of him,	
Luke 4.35.	and hurt him not. And they were all amazed,	
Mark 1.27.	infomuch that they questioned,	
Luke 4.36.	and spake among themselves, saying, "What a Word	
	"is this ^e ?"	^e § 67.
Mark 1.27.	"What Thing is this? What new Doctrine is this?	
	"for with Authority,	
Luke 4.36.	"and Power he commandeth	
Mark 1.27.	"even the unclean Spirits, and they do obey him,	
Luke 4.36.	"and come out."	
Mark 1.28.	(And immediately	
Luke 4.37.	the Fame of him went out ^f , (and)	^f § 62.72.
Mark 1.28.	spread abroad throughout all the Region,	
Luke 4.37.	into every Place of the Country round about <i>Gal-</i>	
Mark 1.28.	<i>ilee</i> .)	
Luke 4.38.	And he arose out of the Synagogue.	
Mark 1.29.	AND forthwith, when they were come out of the	SECT. 69.
	Syna-	Note.

- Mark 1. 29. Synagogue, they entred into the House of *Simon* and *Andrew*, with *James* and *John*. SECT. 69. § 66.
- Luke 4. 38. And *Simon's* Wife's Mother was taken with a great Fever, and
- Mark 1. 30. lay sick;
- Mat. 8. 14. and when *Jesus* was come into *Peter's* House,
- Mark 1. 30. anon they tell him of her,
- Luke 4. 38. and they besought him for her.
- Mark 1. 31. And he came
- Luke 4. 39. and stood over her, and rebuked the Fever,
- Mark 1. 31. and took her by the Hand and lift her up, and immediately the Fever left her;
- Mat. 8. 15. and she arose and ministred unto them.
- Mark 1. 32. AND at Even, when the Sun SECT. 70.
- Luke 4. 40. was setting, all they that had any Sick, with divers Diseases,
- Mark 1. 32. brought unto him all that were diseased, and they brought unto him many that were
- Mat. 8. 16. possessed with Devils:
- Mark 1. 33. (and all the City was gathered together at the Door:)
- Luke 4. 40. and he laid his Hands on every one of them
- Mark 1. 34. that were sick of divers Diseases
- Luke 4. 40. and healed them. § 72.
- Mat. 8. 16. And he cast out the Spirit with his Word
17. that it might be fulfilled which was spoken by *Esaias* the Prophet, saying, "Himself took our Infirmities and bare our Sickneses." M. liii. 4.
- Luke 4. 41. And Devils also came out of many, crying out, and saying, "Thou art *Christ* the Son of God:" § 52. 87.
- And he, rebuking them,
- Mark 1. 34. suffered not the Devils to speak, because they knew him,
- Mark 4. 41. that he was *Christ*.
- Mark 1. 35. AND in the Morning, rising up a great while before Day, he went out, and departed into a solitary SECT. 71.
36. Place, and there prayed. And *Simon*, and they § 55. 75.
- that were with him, followed after him: and when § 69.
- they

- Mark 1. 37. they had found him, they said unto him, "All Men
38. "seek for thee." And he said unto them, "Let
"us go into the next Towns, that I may preach there
"also: for therefore came I forth."
- Luke 4 42. And the People sought him, and came unto him,
and stayed him that he should not depart from them.
43. And he said unto them, "I must preach the King-
"dom of God to other Cities also; for therefore am
"I sent."
- Mat. 4. 23. AND *Jesus* went about all *Galilee*^a, teaching in
their Synagogues, and preaching the Gospel of the
Kingdom, and healing all manner of Sicknes, and
24. all manner of Disease among the People. And his
Fame went^b throughout all *Syria*, and they brought
unto him all sick People, that were taken with di-
vers Diseases and Torments, and those which were
possessed with Devils, and those which were lunatic,
and those that had the Palsy; and he healed them^c.
25. And there followed him great Multitudes of People,
from *Galilee*, and from *Decapolis*, and from *Jerusalem*,
and from *Judea*, and from beyond *Jordan*.
- Luke 5. 1. AND it came to pass, that as the People pressed
upon him to hear the Word of God, he stood by the
2. Lake of *Gennesareth*^d; and saw two Ships standing
by the Lake: but the Fishermen were gone out of
3. them, and were washing their Nets. And he entred
into one of the Ships, which was *Simon's*, and prayed
him that he would thrust out a little from the Land:
and he sat down and taught the People out of the
Ship^e.
4. Now when he had left speaking, he said unto *Si-*
mon, "Launch out into the Deep, and let down
5. "your Nets for a Draught^f." And *Simon* answer-
ing, said unto him, "Master, we have toiled all the
"Night and have taken nothing; nevertheless, at
6. "thy Word, I will let down the Net." And when
they had this done, they inclosed a great Multitude
K of

SECT.
71.

SECT.
72.
§ 124.

§ 68. 75.

§ 76. 75.

SECT.
73.
Note.

§ 177.

§ 134.

SECT.
74.

§ 493.

Luke 5. 7. of Fishes; and their Net brake: and they beckned unto their Partners which were in the other Ship, that they should come and help them: and they came, and filled both the Ships, so that they began to sink.
 8. When *Simon Peter* saw it, he fell down at *Jesus* Knees, saying, "Depart from me; for I am a sinful
 9. "Man, O Lord." (For he was astonished, and all that were with him, at the Draught of the Fishes which they had taken: and so was also *James* and
 10. *John*, the Sons of *Zebedee*, which were Partners with *Simon*.) And *Jesus* said unto *Simon*, "Fear not,
 11. "from henceforth thou shalt catch Men." And when they had brought their Ships to Land, they forsook all^b, and followed him.

S E C T.
74.^a § 66.^b § 79.
315.

C H A P. XIII.

Luke 5. 12. **A**ND it came to pass when he was in a certain City, behold,
 Mark 1. 40. there came to him
 Luke 5. 12. a Man full of Leprosy^c, who seeing *Jesus*,
 Mark 1. 40. and kneeling down to him,
 Luke 5. 12. fell on his Face
 Matt. 8. 2. and worshipped him^d,
 Luke 5. 12. and besought him,
 Mark 1. 40. saying unto him,
 Matt. 8. 2. "Lord, if thou wilt, thou canst make me clean."
 Mark 1. 41. And *Jesus*, moved with Compassion^e, put forth his Hand, and touched him, and saith unto him, "I
 42. "will; be thou clean." And as soon as he had spoken, immediately the Leprosy departed from him, and he was cleansed.
 Matt. 8. 4. And *Jesus* saith unto him,
 Mark 1. 44. "See thou say nothing unto any Man^f, but go thy way, shew thyself to the Priest, and offer, for thy cleansing, those Things which *Moses* commanded, "for a Testimony unto them^g." And

S E C T.
75.
Note.^c § 307.^d § 26.
154.^e § 117.^f § 87.^g Lev. xiv.

- Mark 1. 43. And he straightway charged him, and forthwith sent him away. SECT. 75.
45. But he went out and began to publish it much, and to blaze abroad the Matter, (and)
- Luke 5. 15. so much the more went there a Fame abroad of him^a, and great Multitudes came together ^a § 72. 117.
- Mark 1. 45. to him from every Quarter,
- Luke 5. 15. to hear, and to be healed by him of their Infirmities^b, ^b § 72. 87.
- Mark 1. 45. insomuch that *Jesus* could no more openly enter into the City :
- Luke 5. 16. and he withdrew himself into the Wilderness and prayed^c, (and) ^c § 71. 88.
- Mark 1. 45. was without in desert Places.
- Mark 2. 1. AND again he entred into *Capernaum* after some Days ; and it was noised that he was in the House : SECT. 76.
2. And straightway many were gathered together, insomuch that there was no Room to receive them, no, not so much as about the Door : And he preached the Word unto them.
- Luke 5. 17. AND it came to pass on a certain Day, as he was teaching, that there were Pharisees and Doctors of the Law sitting by, which were come out of every Town of *Galilee*, and *Judea*, and *Jerusalem*; and the Power of the Lord was present to heal them. SECT. 77.
18. And behold,
- Mark 2. 3. they came unto him, bringing
- Luke 5. 18. a Man which was taken with a Palsy^d, ^d § 116.
- Matt. 9. 2. lying on a Bed,
- Mark 2. 3. which was born of four :
- Luke 5. 18. and they sought Means to bring him in, and to lay
19. him before him. And when they could not find by what Way they might bring him in, because
- Mark 2. 4. they could not come nigh him for the Press ;
- Luke 5. 19. they went upon the House-top, and
- Mark 2. 4. uncovered the Roof where he was ; and when they had broken it up, they
- let

Luke 5. 19.	let him down through the Tiling, with his Couch,	S E C T. 77.
	into the midst before <i>Jesus</i> .	
Mark 2. 5.	When <i>Jesus</i> saw their Faith ^a , he said unto the sick	^a § 53. 116.
	of the Palsy, "Son,	
Matt. 9. 2.	"be of good Cheer, thy Sins	
Luke 5. 20.	"are forgiven thee ^b ."	^b § 123.
Matt. 9. 3.	And behold,	
Mark 2. 6.	there were certain of the Scribes	
Luke 5. 21.	and the Pharisees	
Mark 2. 6.	sitting there, and reasoning in their Hearts,	
Luke 5. 21.	(and) saying	
Matt. 9. 3.	within themselves, "This Man blasphemeth:	
Luke 5. 21.	"Who is this which speaketh Blasphemies? and	
Mark 2. 7.	"Why doth this Man thus speak Blasphemies?	
Luke 5. 21.	"Who can forgive Sins but God alone?"	
Mark 2. 8.	And immediately, when <i>Jesus</i> perceived in his Spirit	
	that they so reasoned within themselves,	
Matt. 9. 4.	knowing their Thoughts ^c ,	^c § 45. 86.
Luke 5. 22.	he, answering, said unto them,	
Mark 2. 8.	"Why reason ye these Things in your Hearts? and	
Matt. 9. 4.	"Wherefore think ye Evil in your Hearts? for	
5.	"whether is	
Mark 2. 9.	"it easier to say to the Sick of the Palsy, "Thy Sins	
	"be forgiven thee," or to say, "Arise, and take	
10.	"up thy Bed, and walk?" But that ye may know	
	"that the Son of Man hath Power	
Luke 5. 24.	"upon Earth to forgive Sins:"	
Matt. 9. 6.	(then saith he to the Sick of the Palsy)	
Mark 2. 11.	"I say unto thee, Arise, and take up thy Bed ^d , and	^d § 57.
12.	"go thy way into thine House." And immediately	
	he	
Luke 5. 25.	rose up before them, and	
Mark 2. 12.	took up the Bed	
Luke 5. 25.	whereon he lay,	
Mark 2. 12.	and went forth before them all,	
Luke 5. 25.	and departed to his own House; glorifying God,	
Mark 2. 12.	inasmuch that,	
Matt. 9. 8.	when the Multitude saw it, they marvelled, and	
	they	

Mark 2.12.	they were all amazed,	SECT.
Luke 5.26.	and filled with Fear, saying, "We have seen strange	77.
	"Things To-day;	
Mark 2.12.	"we never saw it on this Fashion"	
Matt. 9.8.	And they glorified God, which had given such Power	
	unto Men ^a .	^a § 189.
Luke 5.27.	AND after these Things, he went forth again ^b by	SECT.
Mark 2.13.	the Sea-side, and all the Multitude resorted unto	78.
	him, and he taught them.	^b § 73.87.
14.	AND as he passed forth	SECT.
Matt. 9.9.	from thence, he saw	79.
Luke 5.27.	a Publican, named <i>Levi</i> ,	
Matt. 9.9.	(or) <i>Matthew</i> ^c ,	^c § 88.
Mark 2.14.	the Son of <i>Alpheus</i> , sitting at the Receipt of Custom;	
Luke 5.27.	and he said unto him, "Follow me." And he	
28.	left all ^d , rose up and followed him.	^d § 74.
29.	AND <i>Levi</i> made him a great Feast, in his own	SECT.
	House:	80.
Mark 2.15.	and it came to pass, that as <i>Jesus</i> sat at Meat in his	N. 157.
	House,	
Mat. 3.10.	behold,	
Luke 5.29.	there was a great Company of Publicans	
Mat. 9.10.	and Sinners came and sat down	
Mark 2.15.	also, together with <i>Jesus</i> and his Disciples. (For	
16.	there were many, and they followed him.)	
	And when the Scribes and Pharisees saw him eat	
	with Publicans and Sinners, they said unto his Dis-	
	ciples, "How is it that	
Mat. 9.11.	"your Master	
Mark 2.16.	"eateth and drinketh with Publicans and Sinners?"	
Luke 5.30.	(and they) murmured against his Disciples, saying,	
	"Why do ye eat with Publicans and Sinners?"	^e § 120.
Mat. 9.12.	But when <i>Jesus</i> heard that, he,	
Luke 5.31.	answering, said unto them, "They that are whole	
Mark 2.17.	"have no need of the Physician, but they that are	
	"sick:	
Mat. 9.13.	"But go ye and learn what that meaneth, "I will	
	L "have	

Mat. 9. 13.	" have Mercy, and not sacrifice ^a ." For I am not	SECT. 80.
	" come to call the Righteous, but Sinners to Re-	Hof. vi.
	" pentance.	6.
Mark 2. 18.	AND the Disciples of <i>John</i> , and of the Pharisees	§ 85.
	used to fast: and they come, and say unto him,	SECT. 81.
	" Why do the Disciples of <i>John</i> , and of the Pharisees	N. 157.5.
	" fast	
Luke 5. 33.	" often, and make Prayers: but thine eat and drink,	
Mat. 9. 14.	" (and) fast not?"	
15.	And <i>Jesus</i> said unto them,	
Luke 5. 34.	" Can ye make the Children of the Bride-chamber	
	" fast, and	
Mat. 9. 15.	" mourn, as long as the Bridegroom ^b is with them?"	§ 49.
Mark 2. 19.	" As long as they have the Bridegroom with them	
20.	" they cannot fast. But the Days, will come when	
	" the Bridegroom shall be taken away from them,	
	" and then shall they fast in those Days."	
Luke 5. 36.	AND he spake a Parable unto them;	SECT. 82.
Mark 2. 21.	" No Man seweth a piece of new Cloth on an old	
	" Garment:	
Luke 5. 36.	" if otherwise; then both the new	
Mark 2. 21.	" Piece,	
Mat. 9. 16.	" which is put in to fill it up, taketh	
Mark 2. 21.	" away from the old	
Mat. 9. 16.	" Garment, and the Rent is made worse;	
Luke 5. 36.	" and the Piece that was taken out of the new agreeth	
	" not with the old.	
37.	" AND no Man putteth new Wine into old Bottles:	SECT. 83.
	" else the new Wine will burst the Bottles; and	
Mark 2. 22.	" the Wine is spilled; and the Bottles will be mar-	
	" red. But new Wine must be put into new Bottles;	
Mat. 9. 17.	" and both are preserved.	
Luke 5. 39.	" No Man also having drunk old Wine, straight-	SECT. 84.
	" way desireth new; for he saith, The old is better."	

C H A P. XIV.

- Luke 6. 1. **A**ND it came to pass on the second Sabbath after the first, that he went through the Corn Fields :
- Mat. 12. 1. and his Disciples were an hungred, and began to pluck the Ears of Corn
- Mark 2. 23. as they went,
- Matt. 12. 1. and to eat,
- Luke 6. 1. rubbing them in their Hands.
- Mat. 12. 2. But when the Pharisees saw it, they said unto him, " Behold, thy Disciples do that which is not lawful to do on the Sabbath-day^a."
- Mark 2. 24. " Why do they on the Sabbath-day that which is not lawful?"
- Luke 6. 2. And certain of the Pharisees said unto them, " Why
3. " do ye that which is not lawful to do on the Sabbath-days?" And *Jesus*, answering them,
- Mark 2. 25. said unto them, " Have ye never read
- Luke 6. 3. " so much as this, what *David* did,
- Mark 2. 25. " when he had Need, and was an hungred, He and
26. " they that were with him^b? How he went into
- " the House of God, in the Days of *Abiathar* the
- " High-priest, and did
- Luke 6. 4. " take, and eat the Shew-bread, and gave also to
- " them that were with him, which
- Mat. 12. 4. " was not lawful for him to eat, neither for them
- " that were with him, but only for the Priests?
5. " Or have ye not read in the Law, how that, on
6. " the Sabbath-days, the Priests in the Temple profane the Sabbath, and are blameless? But I say
7. " unto you, that in this Place is one greater than the Temple. But if ye had known what this meaneth^c, " I will have Mercy and not sacrifice," ye
- " would not have condemned the Guiltless."
- Mark 2. 27. And he said unto them, " The Sabbath was made
- " for

SECT.
85.
Note.

^a § 57.
86.

^b 1 Sam.
xxi.

^c Numb.
xxviii. 9.

^d § 80.
Hof. vi. 6.

- Mark 2. 27. " for Man, and not Man for the Sabbath: therefore SECT.
85.
" the Son of Man is Lord also,
Mat. 12. 8. " even of the Sabbath-day."
- Mat. 12. 9. AND when he was departed thence, SECT.
86.
Luke 6. 6. it came to pass also on another Sabbath^a, that
Mark 3. 1. he entred again * § 85.
238.
Mat. 12. 9. into their Synagogue,
Luke 6. 6. and taught.
Mat. 12. 10. And behold, there was a Man
Luke 6. 6. whose Right Hand was withered: And the Scribes
7. and Pharisees watched him, whether he would heal
Mark 3. 2. him on the Sabbath-day; that they might find an
Luke 6. 7. Accusation against him. But he knew their Thoughts^b; § 77.
128.
8. and said to the Man which had the withered Hand,
" Rise up, and stand forth in the midst." And he
arose, and stood forth.
Mat. 12. 10. And they asked him, saying, " Is it lawful to heal
" on the Sabbath-days?" (that they might accuse
him.)
Luke 6. 9. Then said *Jesus* unto them, " I will ask you one
" Thing; Is it lawful on the Sabbath-days to do
" Good or to do Evil? to save Life or to destroy
" it?"
Mark 3. 4. But they held their Peace.
Mat. 12. 11. And he said unto them^c, " What Man shall there § 277.
" be among you, that shall have one Sheep, and if
" it fall into a Pit on the Sabbath-day, will he not
12. " lay hold on it, and lift it out? How much then
" is a Man better than a Sheep? Wherefore it is
" lawful to do well on the Sabbath-days."
Mark 3. 5. And when he had looked round about
Luke 6. 10. upon them all
Mark 3. 5. with Anger; being grieved for the Hardness of their
Hearts; he saith unto the Man, " Stretch forth thine
" Hand."
Mat. 12. 13. And he stretched it forth;

Mark 3. 5. and his Hand was restored whole,

Mat. 12. 13. like as the other.

14. Then the Pharisees

Luke 6. 11. were filled with Madness, and they'

Mark 3. 6. went forth with the *Herodians*, and straightway

Mat. 12. 14. held a Counsel against him;

Luke 6. 11. and communed one with another, what they might do to *Jesus*, (and)

Mark 3. 6. how they might destroy him.

Mat. 12. 15. BUT when *Jesus* knew it, he withdrew himself from thence,

SECT.
87.

Mark 3. 7. with his Disciples to the Sea:

* § 78.

Mat. 12. 15. and great Multitudes followed him,

Mark 3. 7. from *Galilee*, and from *Judea*, and from *Jerusalem*,

8. and from *Idumea*, and from beyond *Jordan*: And they about *Tyre* and *Sidon*, a great Multitude, when they heard what great Things he did, came unto him.

9. And he spake to his Disciples, that a small Ship should wait on him, because of the Multitude, lest
10. they should throng him: for he had healed many, insomuch that they pressed upon him to touch him, as many as had Plagues.

Mat. 12. 15. And he healed them all^b.

^b § 72. 89.

Mark 3. 11. And unclean Spirits, when they saw him, fell down before him, and cried, saying, "Thou art the Son

12. "of God^c." And he straightway charged them that they should not make him known^d.

^c § 70.

154.

^d § 75.

157.

Mat. 12. 17. That it might be fulfilled which was spoken by *E-*

18. *saïas* the Prophet, saying, "Behold, my Servant,

^e Is. xlii. 1.

"whom I have chosen; my Beloved in whom my

"Soul is well pleased^e: I will put my Spirit upon

^f § 55.

"him^f, and he shall shew Judgment to the *Gentiles*."

^g § 55.

19. "He shall not strive nor cry; neither shall any Man

20. "hear his Voice in the Streets. A bruised Reed

"shall he not break; and smoking Flax shall he not

"quench, till he send forth Judgment unto Victory:

21. "And in his Name shall the *Gentiles* trust."

M

And

- Luke 6. 12. AND it came to pass in those Days, that he went out into a Mountain to pray^a, and continued all Night in Prayer to God. And when it was Day he called unto him his Disciples,
- Mark 3. 13. whom he would, and they came unto him:
- Luke 6. 13. And of them he chose
- Mark 3. 14. and ordained twelve^b,
- Luke 6. 13. (whom also he named Apostles,)
- Mark 3. 14. that they should be with him; and that he might
15. send them forth to preach, and to have Power to heal Sickneses, and to cast out Devils.
- Luke 6. 14. Simon, (whom he also named *Peter*,) and *Andrew*, his Brother;
- Mark 3. 17. and *James* the Son of *Zebedee*, and *John* the Brother of *James*; (and he surnamed them, *Boanerges*;
18. which is, the Sons of Thunder,) and *Philip*; and *Bartholomew*; and *Matthew*; and *Thomas*; and *James*, the Son of *Alpheus*;
- Luke 6. 16. and *Judas*
- Mark 3. 18. *Thaddeus*,
- Luke 6. 16. the Brother of *James*; and *Simon*
- Mark 3. 18. the *Canaanite*,
- Luke 6. 15. called *Zelotes*;
- Mark 3. 19. and *Judas Iscariot*, which also betrayed him^c.
- Luke 6. 17. AND he came down with them, and stood in the Plain; and the Company of his Disciples, and a great Multitude of People, out of all *Judea* and *Jerusalem*, and from the Sea-coast of *Tyre* and *Sidon*; which came to hear him, and to be healed of their
18. Diseases; and they that were vexed with unclean
19. Spirits; and they were healed. And the whole Multitude sought to touch him, for there went Virtue out of him, and healed them all^d.

SECT.
88.

Note 90.

^a § 75.
172.^b § 163.^c § 400.SECT.
89.^d § 87.
119.

CHAP.

CHAP. XV.

- Matt. 5. 1. **A**ND seeing the Multitudes, he went up into a Mountain; and when he was set, his Disciples came unto him;
- Luke 6. 20. and he lifted up his Eyes on his Disciples,
- Matt. 5. 2. and he opened his Mouth and taught them, saying,
3. (1.) "Blessed are the Poor in Spirit; for theirs is the Kingdom of Heaven. SECT. 90. Note.
4. "Blessed are they that mourn; for they shall be comforted.
5. "Blessed are the Meek; for they shall inherit the Earth.
6. "Blessed are they which do hunger and thirst after Righteousness; for they shall be filled.
- Luke 6. 21. "Blessed are ye that weep now; for ye shall laugh.^a § 390.
- Matt. 5. 7. "Blessed are the Merciful, for they shall obtain Mercy.^b § 103.
8. "Blessed are the Pure in Heart; for they shall see God.
9. "Blessed are the Peace-makers; for they shall be called the Children of God.
10. "Blessed are they which are persecuted for Righteousness Sake; for theirs is the Kingdom of Heaven.
11. "Blessed are ye, when Men
- Luke 6. 22. "shall hate you, and when they separate you from their Company, and shall reproach you,
- Mat. 5. 11. "and revile you, and persecute you, and shall say all manner of Evil against you falsely,
- Luke 6. 22. "and cast out your Name as evil, for the Son of
23. "Man's Sake. Rejoyce ye in that Day,
- Mat. 5. 12. "and be exceeding glad,
- Luke 6. 23. "and leap for Joy; for, behold, your Reward is great in Heaven. For in like manner did their Fathers:

"So

Mat. 5. 12.	" So persecuted they the Prophets which were before " you.	SECT. 91.
Luke 6. 24.	(2.) " BUT, wo unto you that are rich; for ye " have received your Consolation.	SECT. 92.
25.	" Wo unto you that are full; for ye shall hunger. " Wo unto you that laugh now; for ye shall " mourn and weep.	
26.	" Wo unto you when Men shall speak well of " you; for so did their Fathers to the false Prophets.	
Mat. 5. 13.	(3.) " YE are the Salt of the Earth: but if the " Salt have lost its Savour, wherewith shall it be " salted? It is thenceforth good for nothing, but " to be cast out, and to be trodden under-foot of " Men ^b .	SECT. 93. * § 213. ^b N. 221.
14.	" Ye are the Light of the World: A City that is " set on an Hill cannot be hid: Neither do Men	
15.	" light a Candle, and put it under a Bushel ^c , but " on a Candlestick; and it giveth Light unto all " that are in the House. Let your Light so shine	^c § 139.
16.	" before Men that they may see your good Works, " and glorify your Father which is in Heaven.	
Mat. 5. 17.	(4.) " THINK not that I am come to destroy the " Law, or the Prophets: I am not come to destroy,	SECT. 94.
18.	" but to fulfil. For verily I say unto you, 'Till " Heaven and Earth pass away, one Jot or one Tittle " shall in-no-wise pass from the Law, till all be ful-	
19.	" filled ^d . Whosoever therefore shall break one of " these least Commandments, and shall teach Men " so, he shall be called the least in the Kingdom of " Heaven: but whosoever shall do, and teach them, " the same shall be called great in the Kingdom of	^d § 296.
20.	" Heaven. For I say unto you, that except your " Righteousness shall exceed the Righteousness of " the Scribes and Pharisees, ye shall in-no-case enter " into the Kingdom of Heaven.	
	(5.) " Ye	

- Mat. 5. 21. (5.) "YE have heard that it was said by * them
 " of old Time, " Thou shalt not kill^a: and who-
 " soever shall kill, shall be in danger of the Judg-
 22. " ment:" But I say unto you, that whosoever is an-
 " gry with his Brother without a Cause, shall be in
 " danger of the Judgment: and whosoever shall say
 " to his Brother, "*Raca*," shall be in danger of the
 " Council: but whosoever shall say, 'Thou Fool',
 23. " shall be in danger of Hell-fire. Therefore, if thou
 " bring thy Gift to the Altar, and there remembrest
 24. " that thy Brother hath ought against thee; leave
 " there thy Gift, before the Altar, and go thy way;
 " first be reconciled to thy Brother; and then come,
 25. " and offer thy Gift. Agree with thine Adversary
 " quickly, whilst thou art in the way with him;
 " lest at any time, the Adversary deliver thee to the
 " Judge, and the Judge deliver thee to the Officer,
 26. " and thou be cast into Prison. Verily I say unto
 " thee, Thou shalt by no means come out thence,
 " till thou hast paid the uttermost Farthing^b.
 Sect. 95.
 Ex. xx.
 13.
 § 273.
- Mat. 5. 27. (6.) "YE have heard that it was said by them of
 " old time, 'Thou shalt not commit Adultery'.
 28. " But I say unto you, that whosoever looketh on a
 " Woman, to lust after her, hath committed Adul-
 29. " tery with her already in his Heart. And if thy
 " Right Eye offend thee, pluck it out, and cast it
 " from thee: for it is profitable for thee that one of
 30. " thy Members should perish, and not that thy whole
 " Body should be cast into Hell. And if thy Right
 " Hand offend thee, cut it off, and cast it from
 " thee: for it is profitable for thee that one of thy
 " Members should perish, and not that thy whole
 " Body should be cast into Hell^d.
 31. (7.) "IT hath been said, 'Whosoever shall put
 " away his Wife, let him give her a Writing of Di-
 Sect. 96.
 Ex. xx.
 14.
 § 212.
- * 21. Or to them.

- Mat. 5. 32. "vorcement^a." But I say unto you, that whosoever
 "shall put away his Wife, saving for the Cause of
 "Fornication, causeth her to commit Adultery:
 "And whosoever shall marry her that is divorced,
 "committeth Adultery^b. S E C T.
97.
Deut.
xxiv. 1.
§ 297.
- Mat. 5. 33. (8.) "AGAIN, Ye have heard that it hath been S E C T.
98.
 "said by them of old time, "Thou shalt not for-
 "swear thyself, but shalt perform unto the Lord thine
 34. "Oaths^c." But I say unto you, Swear not at all; Num.
xxx. 2.
 35. "neither by Heaven, for it is God's Throne; nor
 "by the Earth, for it is his Footstool; neither by
 "Jerusalem, for it is the City of the great King:
 36. "neither shalt thou swear by thy Head, because
 "thou canst not make one Hair white or black^d. § 355.
 37. "But let your Communication be, Yea, yea; Nay,
 "nay: for whatsoever is more than these, cometh of
 "Evil.
- Mat. 5. 38. (9.) "Ye have heard that it hath been said, "An S E C T.
99.
Ex. xxi.
24.
N. 90. 2.
 39. "Eye for an Eye, and a Tooth for a Tooth^e." But
 "I say unto you, that ye resist not Evil; but who-
 "soever shall smite thee on thy Right Cheek, turn
 40. "to him the other also. And if any one will sue
 "thee at the Law, and take away thy Coat, let him
 41. "have thy Cloak also. And whosoever shall com-
 "pel thee to go a Mile, go with him twain.
 42. "Give to
 Luke 6. 30. "every Man that asketh of thee;
 Mat. 5. 42. "and from him that would borrow of thee, turn
 "not thou away:
 Luke 6. 30. "and of him that taketh away thy Goods, ask them
 31. "not again. And as ye would that Men should do
 "unto you, do ye also to them likewise^f. § III.

C H A P. XVI.

- Mat. 5. 43. (10.) **Y**E have heard that it hath been said, "Thou shalt love thy Neighbour, and hate thy
44. "Enemy." But I say unto you
Luke 6. 27. "which hear, Love your Enemies; do good to them
Mat. 5. 44. "that hate you; bless them that curse you; and
45. "pray for them which despitefully use you^b: That
"ye may be the Children of your Father which is
"in Heaven: for he maketh his Sun to rise on the
"Evil and on the Good; and sendeth Rain on the
"Just, and on the Unjust.
46. (11.) "FOR if ye love them which love you, what
"Reward have ye?
Luke 6. 32. "for Sinners also love those that love them:
Mat. 5. 46. "Do not even the Publicans the same? And if ye
47. "salute your Brethren only, what do you more than
"others? Do not even the Publicans so?
Luke 6. 33. "And if ye do good to them which do good to
"you, what Thank have ye? for Sinners also do
34. "even the same. And if ye lend to them of whom
"ye hope to receive, what Thank have ye? for Sin-
"ners also lend to Sinners, to receive as much again.
35. "But love ye your Enemies, and do good, and
"lend, hoping for nothing again; and your Reward
"shall be great, and ye shall be the Children of the
"Highest; for he is kind unto the Unthankful, and
36. "to the Evil: Be ye therefore merciful (and)
Mat. 5. 48. "perfect, even as your Father which is in Heaven is
Luke 6. 36. "merciful, (and)
Mat. 5. 48. "perfect.
Matt. 5. 1. (12.) **T**AKE heed that ye do not your Alms be-
"fore Men, to be seen of them: otherwise ye have
"no Reward of your Father which is in Heaven.
2. "Therefore, when thou dost thine Alms, do not
"sound a Trumpet before thee, as the Hypocrites
"do,

SECT.
100.

^a Lev. xix.
18.

Deut. vii.

2.

^b § 448.

SECT.
101.

SECT.
102.

Matt. 6. 2. " do, in the Synagogues, and in the Streets, that
 " they may have Glory of Men. Verily I say unto
 3. " you, they have their Reward. But when thou
 " doft Alms, let not thy Left Hand know, what thy
 4. " Right Hand doth; that thine Alms may be in
 " secret: and thy Father which seeth in secret, him-
 " self shall reward thee openly. S E C T.
102.
" § 369.

Matt. 6. 5. (13.) " AND when thou prayest, thou shalt not S E C T.
103.
 " be as the Hypocrites are: for they love to pray,
 " standing in the Synagogues, and in the Corners of
 " the Streets, that they may be seen of Men. Verily
 6. " I say unto you, they have their Reward. But
 " thou, when thou prayest, enter into thy Closet,
 " and when thou hast shut thy Door, pray to thy
 " Father, which is in secret; and thy Father, which
 " seeth in secret, shall reward thee openly.
 7. " But when ye pray, use not vain Repetitions, as
 " the Heathen do; for they think that they shall be
 8. " heard for their much speaking: Be not ye there-
 " fore like unto them: for your Father knoweth
 " what Things ye have need of, before ye ask him.
 9. " After this Manner therefore pray ye, " § 249.
 " OUR Father, which art in Heaven, hallowed
 10. " be thy Name: thy Kingdom come: thy Will be
 11. " done in Earth, as it is in Heaven: give us this Day
 12. " our daily Bread: and forgive us our Debts, as we
 13. " forgive our Debtors: and lead us not into Tempta-
 " tion; but deliver us from Evil: for thine is the King-
 " dom, and the Power, and the Glory, forever. Amen.
 14. " For if ye forgive Men their Trespases, your
 15. " heavenly Father will also forgive you: But if ye
 " forgive not Men their Trespases, neither will your
 " Father forgive your Trespases. " § 91.
108.
 16. (14.) " MOREOVER, when ye fast, be not as the S E C T.
104.
 " Hypocrites, of a sad Countenance; for they dis-
 " figure their Faces, that they may appear unto Men
 " to

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- Mat. 6. 16. " to fast. Verily I say unto you, They have their S E C T.
 17. " Reward. But thou, when thou fastest, anoint thy 104.
 18. " Head, and wash thy Face; that thou appear not
 " unto Men to fast, but unto thy Father, which is
 " in secret: and thy Father, which seeth in secret,
 " shall reward thee openly.
- Matt. 6. 19. (15.) " LAY not up for yourselves Treasures upon S E C T.
 " Earth; where Moth and Rust doth corrupt, and 105.
 20. " where Thieves break through, and steal: But lay
 " up for yourselves Treasures in Heaven; where nei-
 " ther Moth nor Rust doth corrupt; and where
 21. " Thieves do not break through and steal. For
 " where your Treasure is, there will your Heart be
 " also". § 268.
- Mat. 6. 22. (16.) " THE Light of the Body is the Eye: if S E C T.
 " therefore thine Eye be single, thy whole Body 106.
 " shall be full of Light: But if thine Eye be evil,
 23. " thy whole Body shall be full of Darkness". If § 256.
 " therefore the Light that is in thee be Darkness,
 " how great is that Darkness?
- Mat. 6. 24. (17.) " No Man can serve two Masters: for either S E C T.
 " he will hate the one, and love the other; or else 107.
 " he will hold to the one, and despise the other.
 25. " Ye cannot serve God, and Mammon". Therefore § 295.
 " I say unto you, Take no Thought for your Life,
 " what ye shall eat, or what ye shall drink; nor for
 " your Body, what ye shall put on. Is not the Life
 " more than Meat, and the Body than Raiment?
 26. " Behold the Fowls of the Air; for they sow not,
 " neither do they reap, nor gather into Barns; yet
 " your heavenly Father feedeth them. Are ye not
 27. " much better than they? Which of you, by taking
 " Thought, can add one Cubit unto his Stature?
 28. " And why take ye Thought for Raiment? Consi-
 " der the Lilies of the Field, how they grow; they
 O " toil

- Mat. 6. 29. "toil not, neither do they spin; and yet I say unto
 "you, that even *Solomon*, in all his Glory, was not
 "arrayed like one of these. Wherefore, if God so
 30. "cloath the Grass of the Field, which To-day is,
 "and To-morrow is cast into the Oven, shall he not
 "much more cloath you, O ye of little Faith?
 31. "Therefore, take no Thought, saying, "What shall
 "we eat? or, what shall we drink? or, wherewithal
 32. "shall we be clothed?" (for after all these Things
 "do the Gentiles seek;) for your heavenly Father
 "knoweth that ye have need of all these Things:
 33. "But seek ye first the Kingdom of God, and his
 "Righteousness, and all these Things shall be added
 34. "unto you". Take therefore no Thought for the " § 267.
 "Morrow; for the Morrow shall take Thought for
 "the Things of itself: sufficient unto the Day is the
 "Evil thereof.

C H A P. XVII.

- Luke 6. 37. (18.) "JUDGE not, and ye shall not be judged; S E C T.
 "condemn not, and ye shall not be con- 108.
 "demned; forgive, and ye shall be forgiven": b § 103.
 38. "Give, and it shall be given unto you, good Mea- 218.
 "sure, pressed down and shaken together, and run-
 "ning over, shall Men give into your Bosom: For
 "with
 Matt. 7. 2. "what Judgment ye judge, ye shall be judged;
 "and with
 Luke 6. 38. "the same Measure ye meet withal, it shall be mea-
 "sured to you again". c § 140.
 Luke 6. 39. (19.) "And he spake a Parable unto them, "Can S E C T.
 "the Blind lead the Blind?" shall they not both fall 109.
 40. "into the Ditch? The Disciple is not above his d § 184.
 "Master": but every one that is perfect shall be as
 41. "his Master. And why beholdest thou the Mote
 "that is in thy Brother's Eye, but
 "confi-

- Matt. 7. 3. " confidereſt not the Beam that is in thine own Eye? S E C T.
109.
 " or how
- Luke 6. 42. " canſt thou ſay to thy Brother, " Brother, let me
 " pull out the Mote that is thine Eye; " when thou
 " thyſelf beholdeſt not the Beam that is in thine own
 " Eye? Thou Hypocrite! caſt out firſt the Beam
 " out of thine own Eye; and then ſhalt thou ſee
 " clearly to pull out the Mote that is in thy Brother's
 " Eye.
- Mat. 7. 6. (20.) " GIVE not that which is holy unto the S E C T.
110.
 " Dogs; neither caſt ye your Pearls before Swine;
 " leſt they trample them under their Feet, and turn
 " again, and rent you.
- Mat. 7. 7. (21.) " ASK, and it ſhall be given you; ſeek, and S E C T.
111.
 " ye ſhall find; knock, and it ſhall be opened unto
 8. " you: for every one that asketh, receiveth; and he
 " that ſeeketh, findeth; and to him that knocketh,
 " it ſhall be opened. § 250.
9. " Or, what Man is there of you, whom, if his
 10. " Son ask Bread, will he give him a Stone? or, if
 11. " he ask a Fiſh, will he give him a Serpent? If ye § 250.
 " then, being evil, know how to give good Gifts
 " unto your Children, how much more ſhall your
 " Father, which is in Heaven, give good Gifts to
 12. " them that ask him? Therefore all Things what-
 " ſoever ye would that Men ſhould do to you, do
 " ye even ſo to them: for this is the Law, and the § 99.
 " Prophets.
- Mat. 7. 13. (22.) " ENTER ye in at the ſtrait Gate; for S E C T.
112.
 " wide is the Gate, and broad is the Way, that
 " leadeth to Deſtruction; and many there be that
 14. " go in thereat: Becauſe ſtrait is the Gate, and
 " narrow is the Way, which leadeth unto Life; and
 " few there be that find it. § 284.

- Mat. 7. 15. (23.) "BEWARE of false Prophets; which come to you in Sheeps Clothing, but inwardly they are
16. "ravening Wolves. Ye shall know them by their
"Fruits:
Luke 6. 44. "for every Tree is known by his own Fruit: for of
"Thorns Men do not gather Figs; nor of a Bram-
"ble-bush gather they Grapes:
Mat. 7. 17. "Even so every good Tree bringeth forth good
"Fruit; but a corrupt Tree bringeth forth evil Fruit". § 130.
18. "A good Tree cannot bring forth evil Fruit; nei-
"ther can a corrupt Tree bring forth good Fruit.
19. "Every Tree that bringeth not forth good Fruit, is
"hewn down and cast into the Fire". § 34.
Luke 6. 45. "A good Man, out of the good Treasure of his
"Heart, bringeth forth that which is good: and § 130.
"an evil Man, out of the evil Treasure of his Heart,
"bringeth forth that which is evil:
Mat. 7. 20. "Wherefore, by their Fruits ye shall know them:
Luke 6. 45. "for out of the Abundance of the Heart, the Mouth
"speaketh.
Luke 6. 46. (24.) "AND why call ye me, Lord, Lord, and do not the Things which I say? S E C T. 114.
Mat. 7. 21. "Not every one that saith unto me, Lord, Lord,
"shall enter into the Kingdom of Heaven; but he
"that doth the Will of my Father, which is in Hea-
22. "ven. Many will say unto me, in that Day, Lord,
"Lord, have we not prophesied in thy Name? and
"in thy Name have cast out Devils? and in thy
23. "Name done many wonderful Works? And then
"will I profess unto them, "I never knew you:
24. "depart from me, ye that work Iniquity". There- § 284.
"fore, whosoever
Luke 6. 47. "cometh to me, and heareth
Mat. 7. 24. "these Sayings of mine, and doth them, I will
Luke 6. 47. "shew you to whom he is like. He is like
Mat. 7. 24. "unto a wise Man, which built his House,
"and

Luke 6. 48. " and digged deep, and laid the Foundation on a
 " Rock : And when
 Mat. 7. 25. " the Rain descended, and the Floods came, and
 " the Winds blew,
 Luke 6. 48. " the Stream beat vehemently upon that House, and
 " could not shake it;
 Mat. 7. 25. " and it fell not, for it was founded upon a Rock.
 26. " And every one that heareth these Sayings of
 " mine, and doth them not, shall be likened unto
 " a foolish Man,
 Luke 6. 49. " that, without a Foundation, built
 Mat. 6. 26. " his House upon the Sand : And the Rain descend-
 27. " ed, and the Floods came, and the Winds blew,
 " and
 Luke 6. 49. " the Stream did beat vehemently
 Mat. 7. 27. " upon that House, and
 Luke 6. 49. " immediately it fell; and the Ruin of that House
 " was great."

SECT.
114.

Mat. 7. 28. And it came to pass, when *Jesus* had ended these
 Sayings, the People were astonished at his Doctrine:
 29. for he taught them as one having Authority, and
 8. 1. not as the Scribes*. And when he was come down
 from the Mountain great Multitudes followed him.

SECT.
115.

* § 67.

CHAP. XVIII.

Luke 7. 1. **N**OW when he had ended all his Sayings in
 the Audience of the People, he came into *Ca-*
 2. *pernaum*. And a certain Centurion's Servant, who
 was dear unto him, was sick, and ready to die.
 Matt. 8. 5. And when *Jesus* was entred into *Capernaum*,
 Luke 7. 3. and when he heard of *Jesus*, he sent unto him the
 Elders of the *Jews*, beseeching him that he would
 come, and heal his Servant;
 Matt. 8. 6. and saying, " Lord, my Servant lieth at home, sick
 " of the Palsy^b, grievously tormented."
 Luke 7. 4. And when they came to *Jesus*, they besought him
 P instantly,

SECT.
116.
Note.

^b § 77.

- Luke 7. 4. instantly, saying, "That he was worthy for whom
 5. "he should do this; for he loveth our Nation, and
 "he hath built us a Synagogue."
- Matt. 8. 7. And *Jesus* saith unto him, "I will come and heal
 "him."
- Luke 7. 6. Then *Jesus* went with them. And when he was
 now not far from the House, the Centurion sent
 Friends to him, saying, "Lord, trouble not thyself;
 7. "for I am not worthy that thou shouldst enter un-
 "der my Roof: Wherefore, neither thought I my-
 "self worthy to come unto thee;
 Matt. 8. 8. "but speak the Word only, and my Servant shall
 9. "be healed: For I
 Luke 7. 8. "also am a Man set under Authority, having
 Matt. 8. 9. "Soldiers under me; and I say unto this Man,
 "Go," and he goeth; and to another, "Come,"
 "and he cometh; and to my Servant, "Do this,"
 10. "and he doth it." When *Jesus* heard
 Luke 7. 9. these Things, he marvelled at him; and turned him
 about, and said unto the People that followed him,
 Mat. 8. 10. "Verily I say unto you, I have not found so great
 11. "Faith; no, not in *Israel*. And I say unto you,
 "that many shall come from the East, and from
 "the West, and shall sit down with *Abraham*, and
 "Isaac, and *Jacob*, in the Kingdom of Heaven": * § 284.
 12. "but the Children of the Kingdom shall be cast out
 "into outer Darkness, there shall be Weeping and
 "Gnashing of Teeth".^b § 146.
 13. And *Jesus* said unto the Centurion, "Go thy
 "way; and as thou hast believed, so be it done un-
 "to thee". And his Servant was healed in the self-^c § 77.
 same Hour. 123.
- Luke 7. 10. And they that were sent, returning to the House,
 found the Servant whole that had been sick.
11. AND it came to pass, the Day after, that he went S E C T.
 into a City, called *Nain*; and many of his Disciples 117.
 12. went with him, and much People. Now, when he Note.
 came

- Luke 7. 12. came nigh to the Gate of the City, behold, there was a dead Man carried out, the only Son of his Mother; and she was a Widow: and much People
13. of the City was with her. And when the Lord saw her, he had Compassion^a on her, and said unto her,
14. "Weep not." And he came and touched the Bier, (and they that bare him stood still;) and he said,
15. "Young Man, I say unto thee, Arise^b." And he that was dead, sat up, and began to speak: and he delivered him to his Mother.
16. And there came a Fear on all, and they glorified God, saying, that "A great Prophet is risen up
17. "among us;" and, that "God hath visited his
18. "People". And this Rumour of him went forth^c, throughout all *Judea*, and throughout all the Region round about. And the Disciples of *John* shewed him of all these Things.
- Mat. 11. 2. Now when *John* had heard, in the Prison, the Works of *Christ*, he,
Luke 7. 19. calling unto him two of his Disciples, sent them unto *Jesus*,
Mat. 11. 3. and said unto him, "Art thou he that should come, "or do we look for another?"
Luke 7. 20. When the Men were come unto him, they said, " *John Baptist* hath sent us unto thee, saying, "Art
21. "thou he that should come, or look we for another?" And in that same Hour he cured many^d of their Infirmities, and Plagues, and of evil Spirits;
22. and unto many that were blind he gave Sight. Then *Jesus*, answering, said unto them, "Go your way, "and tell *John* what Things ye have seen and heard; "how that the Blind
Mat. 11. 5. "receive their Sight; and the Lame walk; the Lepers are cleansed; and the Deaf hear; the Dead
6. "are raised up; and the Poor have the Gospel preached to them. And blessed is he whosoever
"shall not be offended in me."
- Luke 7. 24. AND when the Messengers of *John* were departed,
Jesus

SECT.
117.

^a § 75.
162.

^b § 157.

^c § 75.
155.

SECT.
118.
N. 117.

^d § 89.
166.

SECT.
119.

- Mat. 11. 7. *Jews* began to say unto the Multitudes, concerning *John*, "What went ye out into the Wilderness^a for" S E C T.
119.
§ 33.
8. "to see? A Reed shaken with the Wind? But what
"went ye out for to see? A Man clothed in soft
"Raiment? behold, they that wear soft Clothing,
Luke 7. 25. "and are gorgeously apparelled, and live delicately,
26. "are in Kings Courts. But what went ye out for
"to see? A Prophet? yea, I say unto you, and
"much more than a Prophet:
- Mat. 11. 10. "For this is he, of whom it is written, "Behold, I § 33.
"send my Messenger before thy Face, which shall
"prepare thy Way before thee."
- Luke 7. 28. "For
- Mat. 10. 11. "Verily I say unto you, Among them that are born
"of Women, there hath not risen a greater
- Luke 7. 28. "Prophet than *John the Baptist*:
- Mat. 11. 11. " (notwithstanding, he that is least in the Kingdom
12. "of God is greater than he.) And from the Days
"of *John the Baptist*, until now, the Kingdom of
"Heaven suffereth Violence, and the Violent take it
13. "by Force. For all the Prophets, and the Law,
14. "prophefied until *John*: And (if ye will receive it,)
"this is *Elias* which was for to come^c. § 296.
- Luke 7. 29. "And all the People that heard him, and the Pub-
"licans justified God, being baptized with the Bap-
30. "tism of *John*^d: But the Lawyers and Pharisees § 35.
243.
"rejected the Counsel of God, against themselves,
"being not baptized of him.
- Mat. 11. 15. "He that hath Ears to hear, let him hear^e. § 204.

C H A P. XIX.

- Luke 7. 31. **A**ND the Lord said, "Whereunto shall I liken S E C T.
120.
"the Men of this Generation? and to what
32. "are they like? They are like unto Children, fit-
"ting in the Market-place, and calling one to ano-
"ther, and saying, "We have piped unto you, and
"ye

- Luke 7. 32. "ye have not danced; we have mourned, unto you, Sect. 120.
33. "and ye have not wept." For *John the Baptist* came
neither eating Bread, nor drinking Wine^a, and ye^a § 33.
34. say, "He hath a Devil." The Son of Man is come
"eating and drinking, and ye say, "Behold a glut-
"tonous Man, and a Wine-bibber, a Friend of Pub-
35. "licans and Sinners^b." But Wisdom is justified of^b § 80.
"all her Children." 292.
- Mat. 11. 20. THEN began he to upbraid the Cities wherein Sect. 121.
most of his mighty Works were done, because they Note.
21. repented not. "Wo unto thee, *Chorazin*; wo unto
"thee, *Bethsaida*; for if the mighty Works, which
"were done in you, had been done in *Tyre* and *Si-*
"don, they would have repented long ago in Sack-
22. "cloth and Ashes: But I say unto you, it shall be
"more tolerable for *Tyre* and *Sidon*, at the Day of
23. "Judgment, than for you^c. And thou, *Capernaum*,^c § 224.
"which art exalted unto Heaven, shalt be brought
"down to Hell^d: for if the mighty Works, which^d § 224.
"have been done in you, had been done in *Sodom*,
24. "it would have remained unto this Day: But I say
"unto you, that it shall be more tolerable for the
"Land of *Sodom* in the Day of Judgment than for
"thee^e." § 163.
25. AT that Time *Jesus* answered, and said, "I thank Sect. 122.
"thee, O Father, Lord of Heaven and Earth, be- 122.
"cause thou hast hid these Things from the Wise^f § 244.
"and Prudent, and hast revealed them unto Babes^g:^g N. 121.
26. "even so, Father, for so it seemed good in thy
"Sight.
27. "All Things are delivered unto me of my Fa-
"ther^h: and no Man knoweth the Son but the Fa-^h § 49.
"ther, neither knoweth any Man the Father, save 244.
"the Son, and he to whomsoever the Son will re-
"veal himⁱ. § 3. 179.
28. "Come unto me, all ye that labour, and are
"heavy laden, and I will give you Rest: Take
29. "my Yoke upon you, and learn of me; (for I
"am

Mat. 11. 29. " am meek and lowly of heart;) and ye shall find
30. " Rest unto your Souls: for my Yoke is easy, and
" my Burden is light."

SECT.
122.

Luke 7. 36. AND one of the Pharisees desired him that he
would eat with him: And he went into the Phari-
37. fee's House, and sat down to Meat. And behold,
a Woman in the City, which was a Sinner, when
she knew that *Jesus* sat at Meat in the Pharisee's
38. House, brought an Alabaster Box of Ointment; and
stood at his Feet behind him, weeping, and began
to wash his Feet with Tears, and did wipe them
with the Hairs of her Head, and kissed his Feet, and
anointed them with the Ointment.

SECT.
123.
Note.

39. Now when the Pharisee, which had bidden him,
saw it, he spake within himself, saying, " This Man,
" if he were a Prophet, would have known who,
" and what Manner of Woman, this is that toucheth
40. " him; for she is a Sinner." And *Jesus*, answering,
said unto him, " *Simon*, I have somewhat to say
" unto thee." And he saith, " Master, say on."

* § 325.

41. " There was a certain Creditor, which had two
" Debtors; the one owed five hundred Pence, and
42. " the other fifty: and when they had nothing to
" pay, he frankly forgave them both: Tell me there-
43. " fore, which of them will love him most?" *Simon*
answered, and said, " I suppose that he to whom he
" forgave most." And he said unto him, " Thou
" hast answered right."

44. And he turned to the Woman, and said unto *Si-*
mon, " Seest thou this Woman? I entred into thine
" House; thou gavest me no Water for my Feet;
" but she hath washed my Feet with Tears, and
45. " wiped them with the Hairs of her Head: Thou
" gavest me no Kifs; but this Woman, since the Time
46. " I came in, hath not ceased to kiss my Feet: Mine
" Head with Oil thou didst not anoint: but this
" Woman hath anointed my Feet with Ointment."

" Wherefore

Luke 7. 47. "Wherefore I say unto thee, Her Sins, which are
 "many, are forgiven, for she loved much: but to
 48. "whom little is forgiven, the same loveth little."
 And he said unto her, "Thy Sins are forgiven."
 49. And they that sat at Meat with him began to say
 within themselves, "Who is this that forgiveth Sins
 50. "also?" And he said to the Woman, "Thy Faith
 "hath saved thee^b; go in Peace."
^b § 116.
 157.

Luke 8. 1. AND it came to pass afterward, that he went
 throughout every City, and Village^c, preaching, and
 shewing the glad Tidings of the Kingdom of God;
 2. And the twelve were with him; and certain Wo-
 men, which had been healed of evil Spirits and In-
 firmities; *Mary*, called *Magdalene*, (out of whom
 3. went seven Devils^d;) and *Joanna*, the Wife of *Chuza*,
Herod's Steward; and *Susanna*; and many others,
 which ministred unto him of their Substance.
^d § 477.

Mark 3. 19. AND they went into an House: and the Multi-
 20. tude cometh together again, so that they could not
 21. so much as eat Bread^e. And when his Friends heard
 of it, they went out to lay hold on him: for they
 said, "He is beside himself."
 Note.
^e § 169.

CHAP. XX.

Mat. 12. 22. THEN was brought unto him one possessed with
 a Devil, blind^f and dumb^g; and he healed
 him, insomuch that the Blind and Dumb both spake
 23. and saw: And all the People were amazed, and said,
 "Is not this the Son of *David*^h?"
 158.

24. BUT when the Pharisees,
 Mark 3. 22. and the Scribes which came down from *Jerusalem*
 Mat. 12. 24. heard it, they said,
 Mark 3. 22. "He hath *Beelzebub*ⁱ, and
 Mat. 12. 24. "doth not cast out Devils, but by *Beelzebub*, the
 "Prince of the Devils."
ⁱ § 159.

AND

Mat. 12.25.	AND <i>Jesus</i> knew their Thoughts ^a ,	SECT. 128.
Mark 3.23.	and he called them, and said unto them, in Parables,	§ 86.
	"How can <i>Satan</i> cast out <i>Satan</i> ?	180.
Mat. 12.25.	"Every Kingdom divided against itself, is brought	
	"to Desolation,	
Mark 3.24.	"that Kingdom cannot stand:	
Mat. 12.25.	"and every City or House divided against itself,	
	"shall not stand:	
Mark 3.26.	"And if <i>Satan</i> rise up against himself, and	
Mat. 12.26.	"cast out <i>Satan</i> , he is divided against himself, how	
	"then shall his Kingdom stand ^b ?	§ 251.
Mark 3.26.	"he cannot stand but hath an End.	
Mat. 12.27.	"And if I by <i>Beelzebub</i> cast out Devils, by whom	
	"do your Children cast them out? therefore they	
28.	"shall be your Judges: But if I cast out Devils by	
	"the Spirit of God, then the Kingdom of God is	
	"come unto you.	
Mark 3.27.	"No Man can enter into a strong Man's House,	
	"and spoil his Goods, except he will first bind the	
	"strong Man, and then he will spoil his House ^c .	§ 251.
Mat. 12.30.	"He that is not with me, is against me: and he	
	"that gathereth not with me, scattereth abroad ^d :	§ 211.
31.	"Wherefore,	
Mark 3.28.	"VERILY I say unto you, All Sins shall be for-	SECT. 129.
	"given unto the Sons of Men, and Blasphemies	
	"wherewith soever they shall blaspheme;	
Mat. 12.31.	"but the Blasphemy against the Holy Ghost shall	
32.	"not be forgiven unto Men. And whosoever speak-	
	"eth a Word against the Son of Man, it shall be	
	"forgiven him; but whosoever speaketh against the	
	"Holy Ghost, it shall not be forgiven him ^e , neither	§ 263.
	"in this World, neither in the World to come:	
Mark 3.29.	"but he is in Danger of eternal Damnation ^f .	§ 212.
30.	(Because they said, He hath an unclean Spirit.)	
Mat. 12.33.	"EITHER make the Tree good, and his Fruit	SECT. 130.
	"good; or else make the Tree corrupt, and his	
	"Fruit corrupt ^g : for the Tree is known by his Fruit.	§ 113.
34.	"O Generation of Vipers ^h , how can ye, being evil,	§ 34.
	"speak	355.

Mat. 12. 34. " speak good Things? for out of the Abundance of SECT. 130.
 35. " the Heart the Mouth speaketh. A good Man, out
 " of the good Treasure of the Heart, bringeth forth
 " good Things; and an evil Man, out of the evil
 36. " Treasure, bringeth forth evil Things. But I say
 " unto you, that every idle Word that Men shall
 " speak, they shall give Account thereof in the Day
 37. " of Judgment: For by thy Words thou shalt be
 " justified, and by thy Words thou shalt be con-
 " demned."

Mat. 12. 38. THEN certain of the Scribes, and of the Pharisees, SECT. 131.
 answered, saying, " Master, we would see a Sign
 39. " from thee." But he answered, and said to them, " § 44. 179.
 " An evil and adulterous Generation seeketh after a
 " Sign; and there shall no Sign be given to it, but " § 191.
 40. " the Sign of the Prophet *Jonas*^b: For, as *Jonas*
 " was three Days and three Nights in the Whale's
 " Belly, so shall the Son of Man be three Days and
 " three Nights in the Heart of the Earth.
 41. " The Men of *Nineveh* shall rise in Judgment with
 " this Generation, and shall condemn it^c: because " § 254.
 " they repented at the preaching of *Jonas*: and be-
 42. " hold, a greater than *Jonas* is here. The Queen of
 " the South shall rise up in the Judgment, with this
 " Generation, and shall condemn it: for she came
 " from the uttermost Parts of the Earth, to hear the
 " Wisdom of *Solomon*; and, behold, a greater than
 " *Solomon* is here^d. " § 254.

43. WHEN the unclean Spirit is gone out of a Man, SECT. 132.
 " he walketh through dry Places, seeking Rest;
 44. " and findeth none: Then he saith, I will return
 " into my House, from whence I came out: And
 " when he is come, he findeth it empty, swept,
 45. " and garnished: Then goeth he, and taketh with
 " himself seven other Spirits, more wicked than him-
 " self; and they enter in, and dwell there: and the
 " last State of that Man is worse than the first^e. " § 252.

- Mat. 12. 45. " Even so shall it be also unto this wicked Genera-
" tion." S E C T.
132.
- Mat. 12. 46. WHILE he yet talked to the People, behold, his
Mother and his Brethren S E C T.
133.
Note,
- Luke 8. 19. came to him; and could not come at him for the
Press;
- Mark 3. 31. and standing without, sent unto him, calling him,
Mat. 12. 46. desiring to speak with him.
- Mark 3. 32. And the Multitude sat about him; and they said
unto him, " Behold, thy Mother and thy Brethren
- Mat. 12. 47. " stand without, desiring to speak with thee." But
48. he answered, and said to him that told him, " Who
" is my Mother? and who are my Brethren?"
- Mark 3. 34. And he looked round about, on them which sat a-
bout him,
- Mat. 12. 49. and he stretched forth his Hand towards his Disciples,
and said, " Behold, my Mother and my Brethren:
50. " for whosoever shall
- Luke 8. 21. " hear the Word of God, and do
- Mat. 12. 50. " the Will of my Father, which is in Heaven, the
" same is my Brother, and Sister, and Mother."

C H A P. XXI.

- Mat. 13. 1. THE same Day Jesus went out of the House, S E C T.
134.
and sat by the Sea-side:
- Mark 4. 1. and he began again to teach by the Sea-side:
- Mat. 13. 2. and great Multitudes were gathered together unto
him.
- Luke 8. 4. And when much People were gathered together,
and were come to him out of every City,
- Mark 4. 1. he entred into a Ship, and sat in the Sea, and the
whole Multitude was by the Sea, and
- Mat. 13. 2. stood on the Shore. § 74.
- Mark 4. 2. And he taught them many Things by Parables;
and said unto them in his Doctrine, " Hearken;
" Behold, there went out a Sower, to sow
" his

- Luke 8. 5. " his Seed :
- Mark 4. 4. " and it came to pass as he sowed, some fell by the
" Way-side ;
- Luke 8. 5. " and it was trodden down ; and the Fowls of the
" Air
- Mark 4. 4. " came, and devoured it up. And some fell on sto-
5. " ny Ground, where it had not much Earth ; and
" immediately it sprang up, because it had no Depth
" of Earth ;
- Luke 8. 6. " and as soon as it was sprung up,
- Mark 4. 6. " when the Sun was up, it was scorched,
- Luke 8. 6. " because it lacked Moisture ;
- Mark 4. 6. " and, because it had no Root, it withered away. And
7. " some fell among Thorns ; and the Thorns grew
" up
- Luke 8. 7. " with it, and choaked it.
- Mat. 13. 8. " But other fell into good Ground,
- Luke 8. 8. " and sprang up,
- Mark 4. 8. " and increased, and brought forth
- Mat. 13. 8. " Fruit, some an hundred-fold, some fixty-fold, some
" thirty-fold."
- Luke 8. 8. And when he had said these Things, he cried,
- Mark 4. 9. and said unto them, " He that hath Ears to hear,
" let him hear."
- Mark 4. 10. AND when he was alone,
- Mat. 13. 10. the Disciples
- Mark 4. 10. that were about him, with the Twelve,
- Mat. 13. 10. came and said unto him, " Why speakest thou to
11. " them in Parables?" He answered, and said unto
them, " Because it is given unto you to know the
" Mysteries of the Kingdom of Heaven, but unto them
12. " it is not given. For whosoever hath, to him shall
" be given, and he shall have more Abundance: but
" whosoever hath not, from him shall be taken away
" even that he hath."
- Mark 4. 11. " But unto them that are without, all these Things
12. " are done in Parables, that seeing they may see, and
" not perceive ; and hearing they may hear, and not
" under-

SECT.
134.

§ 119.
139.

SECT.
135.

§ 140.

- Mark 4. 12. "understand; lest at any time they should be converted, and their Sins should be forgiven them. S E C T. 135.
- Mat. 13. 14. "AND in them is fulfilled the Prophecy of *Esaias*, S E C T. 136.
 "which saith, "By hearing ye shall hear, and shall * If. vi. 9.
 "not understand; and seeing ye shall see, and not
 15. "perceive: For this People's Heart is waxed gross;
 "and their Ears are dull of hearing; and their Eyes
 "they have closed; lest at any time they should see
 "with their Eyes, and hear with their Ears, and
 "should understand with their Heart, and should
 "be converted, and I should heal them^b." * § 333.
16. "BUT blessed are your Eyes, for they see; and S E C T. 137.
 17. "your Ears, for they hear: For verily I say unto
 "you, that many Prophets, and righteous Men, have
 "desired to see those Things which ye see, and have
 "not seen them; and to hear those Things which
 "ye hear, and have not heard them^c. * § 245.
- Mark 4. 10. AND they asked of him the Parable, S E C T. 138.
 Luke 8. 9. saying, "What might this Parable be^d?" Note.
 Mark 4. 13. And he said unto them, "Know ye not this Pa- * § 134.
 "rable? and how then will ye know all Parables?
 Mat. 13. 18. "Hear ye therefore the Parable of the Sower.
 Luke 8. 11. "Now the Parable is this: The Seed is the Word of
 "God:
 Mark 4. 14. "The Sower soweth the Word:
 Mat. 13. 19. "When any one heareth the Word of the Kingdom,
 "and understandeth it not; then
 Mark 4. 15. "immediately
 Mat. 13. 19. "cometh the Wicked-one, and catcheth away
 Mark 4. 15. "the Word that was sown in his Heart:
 Mat. 13. 19. "This is he which received Seed by the Way-side.
 20. "But he that received the Seed into stony Places,
 "the same is he that heareth the Word, and
 Mark 4. 16. "immediately receiveth it with Gladness;
 Mat. 13. 21. "yet hath he not Root in himself;
 Mark 4. 17. "and so endureth but for a Time:
 Luke 8. 13. "for a-while believeth; and, in Time of Temptation,
 "after-

Mark 4.17.	" afterward,	SECT. 138.
Mat. 13.21.	" when Tribulation, or	
Mark 4.17.	" Affliction, or Persecution, ariseth for the Word's	
	" Sake, immediately he is offended,	
Luke 8.13.	" and falleth away.	
Mat. 13.22.	" He also that received Seed among the Thorns,	
	" is he that heareth the Word,	
Luke 8.14.	" and when he hath heard goeth forth,	
Mark 4.19.	" and the Cares of this World, and the Deceitful-	
	" nefs of Riches,	
Luke 8.14.	" and Pleasures of this Life,	
Mark 4.19.	" and the Lufts of other Things entring in, choke	
	" the Word, and it becometh unfruitful".	* § 314.
Mat. 13.23.	" But he that received Seed into the good Ground,	
	" is he that heareth the Word, and understandeth it.	
Mark 4.20.	" and receiveth it	
Luke 8.15.	" in an honest and good Heart; and having heard	
	" the Word, keepeth it, and bringeth forth Fruit,	
	" with Patience ;	
Mark 4.20.	" some thirty-fold, some fixty, and some an hun-	
	" dred."	
21.	AND he said unto them,	SECT. 139.
Luke 8.16.	" No Man, when he hath lighted a Candle, co-	
	" vereth it with a Vessel, or putteth it under a Bed ;	
	" but setteth it on a Candlestick, that they which	
17.	" enter in may see the Light ^b : For nothing is se-	* § 93. 255.
	" cret, that shall not be made manifest; neither any	
	" thing hid, that shall not be known, and come	
Mark 4.23.	" abroad ^c .	* § 164.
	" If any Man have Ears to hear, let him hear ^d .	* § 134. 146.

C H A P. XXII.

Mark 3.24.	AND he said unto them, " Take heed	
Luke 8.18.	" how ye hear :	
Mark 4.24.	" With what Measure ye mete, it shall be measured	SECT. 140.
	" to you ^e ; and unto you that hear shall more be	* § 108.
	" given: for	

- Luke 8. 18. " Whosoever hath, to him shall be given; and who-
 " soever hath not, from him shall be taken away even
 " that which he seemeth to have." S E C T.
140.
§ 135.
324.
- Mark 4. 26. AND he said, " So is the Kingdom of God, as if
 27. " a Man should cast Seed into the Ground; and
 " should sleep, and rise Night and Day; and the
 28. " Seed should spring up, and grow, he knoweth not
 " how. For the Earth bringeth forth Fruit of her-
 " self; first the Blade, then the Ear, after that the
 29. " full Corn in the Ear. But when the Fruit is brought
 " forth, immediately he putteth in the Sickle, because
 " the Harvest is come." S E C T.
141.
- Mat. 13. 24. ANOTHER Parable put he forth unto them, say- S E C T.
142.
 ing, " The Kingdom of Heaven is likened unto a
 25. " Man, which sowed good Seed in his Field: but,
 " while Men slept, his Enemy came, and sowed Tares
 26. " among the Wheat, and went his way: But when
 " the Blade was sprung up, and brought forth Fruit,
 27. " then appeared the Tares also. So the Servants of
 " the Householder came, and said unto him, " Sir,
 " didst not thou sow good Seed in thy Field? from
 28. " whence then hath it Tares?" He said unto them,
 " An Enemy hath done this." The Servants said
 " unto him, " Wilt thou then that we go and ga-
 29. " ther them up?" But he said, " Nay; lest, while
 " ye gather up the Tares, ye root up also the Wheat
 30. " with them. Let both grow together, until the
 " Harvest; and in the Time of Harvest, I will say
 " to the Reapers, Gather ye together first the Tares,
 " and bind them in Bundles, to burn them: but
 " gather the Wheat into my Barn."
- Mat. 13. 31. ANOTHER Parable put he forth unto them, say- S E C T.
143.
 ing,
- Mark 4. 30. " Whereunto shall we liken the Kingdom of God?
 " or with what Comparison shall we compare it?
 " The

- Mat. 13. 31. "The Kingdom of Heaven is like to a Grain of Mustard-seed^a; which a Man took and sowed in his Field;
- Mark 4. 31. "which when it is sown in the Earth, is less than all the Seeds that be in the Earth; but when it is sown it groweth up, and becometh greater than all Herbs, and shooteth out great Branches,
- Mat. 13. 32. "and becometh a Tree; so that the Birds of the Air come and lodge in the Branches thereof."
- Mat. 13. 33. ANOTHER Parable spake he unto them; "The Kingdom of Heaven is like unto Leaven^b, which a Woman hid in three Measures of Meal, till the Whole was leavened."
- Mat. 13. 34. ALL these Things spake *Jesus* unto the Multitude in Parables;
- Mark 4. 33. and with many such Parables spake he the Word unto them, as they were able to hear it: but without a Parable spake he not unto them:
- Mat. 13. 35. That it might be fulfilled, which was spoken by the Prophet, saying, "I will open my Mouth in Parables; I will utter Things which have been kept secret from the Foundation of the World."
- Mark 4. 34. (And when they were alone, he expounded all Things to his Disciples.)
- Mat. 13. 36. THEN *Jesus* sent the Multitude away, and went into the House: and his Disciples came unto him, saying, "Declare unto us the Parable of the Tares
37. "of the Field^d." He answered, and said unto them, "He that soweth the good Seed, is the Son of Man:
38. "the Field is the World; the good Seed are the Children of the Kingdom; but the Tares are the
39. "Children of the Wicked one: the Enemy that sowed them, is the Devil: the Harvest is the End of
40. "the World, and the Reapers are the Angels. As therefore the Tares are gathered, and burnt in the Fire; so shall it be in the End of the World:
- "The

SECT.
143.
§ 278.

SECT.
144.
§ 279.

SECT.
145.

* Psal.
lxxviii. 2.

SECT.
146.

^d § 142.

- Mat. 13. 41. " The Son of Man shall send forth his Angels; and
 " they shall gather out of his Kingdom all Things
 42. " that offend, and them which do Iniquity: and
 " shall cast them into a Furnace of Fire: there shall
 " be weeping and gnashing of Teeth^a. Then shall
 43. " the Righteous shine forth as the Sun in the King-
 " dom of their Father. Who hath Ears to hear,
 " let him hear^b. S E C T.
146.

* § 116.
149.

^b § 139.
184.
S E C T.
147.
44. " A G A I N, The Kingdom of Heaven is like unto
 " Treasure hid in a Field, the which, when a Man
 " hath found, he hideth, and for Joy thereof, goeth
 " and selleth all that he hath, and buyeth that Field.
 45. " A G A I N, The Kingdom of Heaven is like unto S E C T.
148.
 46. " a Merchant-man seeking goodly Pearls: who, when
 " he had found one Pearl of great Price, he went
 " and sold all that he had, and bought it.
 47. " A G A I N, The Kingdom of Heaven is like unto S E C T.
149.
 " a Net, that was cast into the Sea, and gathered
 48. " of every Kind: which, when it was full, they
 " drew to Shore; and sat down and gathered the
 49. " good into Vessels; but cast the bad away. So shall
 " it be at the End of the World: the Angels shall
 " come forth, and sever the Wicked from among
 50. " the Just; and shall cast them into the Furnace
 " of Fire; there shall be weeping and gnashing of
 " Teeth^c. * § 146.
287.
S E C T.
150.
N. 133.
51. J E S U S saith unto them, " Have ye understood all
 " these Things?" They say unto him, " Yea, Lord."
 52. Then said he unto them, " Therefore every Scribe
 " which is instructed unto the Kingdom of Heaven,
 " is like unto a Man that is an Householder, which
 " bringeth forth out of his Treasure Things new and
 " old."
 53. And it came to pass, that when *Jesus* had finished
 these Parables, he departed thence.

CHAP. XXIII.

Luke 8.22. **N**OW it came to pass
Mark 4.35. the same Day, when the Even was come, that
he went into a Ship with his Disciples:
Mat. 1. 18. and gave Commandment to depart; and
Luke 8.22. said unto them, "Let us go over unto the other
"Side of the Lake."

Mat. 8. 19. AND a certain Scribe came and said unto him,
"Master, I will follow thee, whithersoever thou go-
20. est." And Jesus saith unto him, "The Foxes have
"Holes, and the Birds of the Air have Nests; but
"the Son of Man hath not where to lay his Head."
21. And another of his Disciples said unto him, "Lord,
22. suffer me first to go and bury my Father." But
Jesus said unto him, "Follow me, and let the Dead
"bury their Dead."

23. And when he was entred into a Ship, his Disciples
followed him.

Mark 4.36. AND when they had sent away the Multitude, they
took him even as he was in the Ship,

Luke 8.22. and they launched forth:

Mark 4.36. (and there were also with him other little Ships.)

Luke 8.23. But, as they sailed, he fell asleep.

Mat. 8. 24. And behold, there arose

Mark 4.37. a great Storm of Wind,

Mat. 8. 24. and a great Tempest in the Sea,

Mark 4.37. and the Waves beat into the Ship,

Mat. 8. 24. insomuch that the Ship was covered with the Waves,

Luke 8.23. and they were filled with Water, and were in Jeo-
pardy;

Mark 4.38. and he was in the hinder Part of the Ship, asleep on
a Pillow.

Mat. 8. 25. And his Disciples came to him, and awoke him,
saying,

Mark 4.38. "Master, carest thou not that we perish?"

Mat. 8. 25. "Lord, save us: we perish." And he saith unto
them,

T

them,

SECT.
151.
Note.

SECT.
152.
Note.
§ 223.

SECT.
153.

- Mat. 8. 26. them, "Why are ye so fearful, O ye of little Faith?" SECT. 153.
 Then he arose and rebuked the Winds,
 Luke 8. 24. and the raging of the Water,
 Mark 4. 39. and said unto the Sea, "Peace, be still." And the
 40. Wind ceased, and there was a great Calm. And he
 said unto them, "Why are ye so fearful? How is
 "it that ye have no Faith?"
 Mat. 8. 27. But the Men marvelled;
 Mark 4. 41. and they feared exceedingly, and said one to another,
 "What manner of Man is this?"
 Luke 8. 25. "for he commandeth even the Winds and the Wa-
 "ter,
 Mat. 8. 27. "and even the Winds and the Sea obey him."
 Mark 5. 1. AND they came over unto the other Side of the SECT. 154.
 Sea, Note.
 Luke 8. 26. and they arrived at the Country of the *Gadarenes*,
 which is over against *Galilee*.
 Mark 5. 2. And when he was come out of the Ship, immedi-
 ately there met him,
 Luke 8. 27. out of the City, a certain Man
 Mat. 8. 28. possessed with Devils, coming out of the Tombs,
 Luke 8. 27. which had Devils a long time, and ware no Clothes,
 neither abode in any House, but
 Mark 5. 3. had his Dwelling among the Tombs: and no Man
 4. could bind him, no not with Chains: because that
 he had been often bound with Fetters and Chains;
 and the Chains had been plucked asunder by him,
 and the Fetters broken in Pieces; neither could any
 5. Man tame him. And always, Night and Day, he
 was in the Mountains, and in the Tombs, crying,
 and cutting himself with Stones;
 Mat. 8. 28. exceeding fierce, so that no Man might pass by that
 29. way. And behold,
 Mark 5. 6. when he saw *Jesus* afar off, he ran,
 Luke 8. 28. and fell down before him,
 Mark 5. 6. and worshipped him, and cried with a loud Voice, § 71.
 7. and said, "What have I to do with thee, *Jesus*, 157.
 "thou Son of the most high God?" § 86.
176.

" Art

- Mat. 8. 29. " Art thou come hither to torment us before the
" Time?
Luke 8. 28. " I beseech thee,
Mark 5. 7. " I adjure thee by God that thou torment me not."
Luke 8. 29. (For he had commanded the unclean Spirit to come
out of the Man : for oftentimes it had caught him ;
and he was kept bound with Chains and in Fetters :
and he brake the Bands, and was driven of the De-
30. vil into the Wilderness.) And *Jesus* asked him, say-
ing, " What is thy Name?"
Mark 5. 9. And he answered, saying, " My Name is *Legion*, for
" we are many."
Luke 8. 30. (because many Devils were entred into him.) And
31. they besought him
Mark 5. 10. much, that he would not send them away out of the
Country, and
Luke 8. 31. that he would not command them to go out into the
Deep.
Mark 5. 11. Now there was there,
Mat. 8. 30. a good Way off from them,
Mark 5. 11. nigh unto the Mountains, a great Herd of Swine,
12. feeding : And all the Devils besought him, saying,
Mat. 8. 31. " If thou cast us out, suffer us to go away into the
" Herd of Swine,
Mark 5. 12. " that we may enter into them." And forthwith
13. *Jesus* gave them Leave, and
Mat. 8. 32. said unto them, " Go."
Luke 8. 33. Then went the Devils out of the Man;
Mat. 8. 32. and when they were come out, they went into the
Herd of Swine : and behold, the whole Herd of
Swine ran violently down a steep Place into the Sea,
Mark 5. 13. (they were about two thousand) and were choked,
Mat. 8. 32. and perished in the Waters. And
Luke 8. 34. when they that fed
Mark 5. 14. the Swine
Luke 8. 34. saw what was done, they fled, and went
Mat. 8. 33. their ways into the City, and told every thing
Mark 5. 14. in the City and in the Country,

and

Mat. 8. 33. and what was befallen to the possessed of the Devils.
 34. And behold, the whole City came out to meet *Jes-*
us, and
 Mark 5. 14. to see what it was that was done.
 Luke 8. 35. And they came to *Jesus*; and found the Man
 Mark 5. 15. that was possessed with the Devils, and had the Le-
 gion, sitting
 Luke 8. 35. at the Feet of *Jesus*, clothed, and in his right Mind;
 36. and they were afraid. They also which saw it told
 them by what Means he that was possessed of the
 Devils, was healed,
 Mark 5. 16. and also concerning the Swine.
 Luke 8. 37. Then the whole Multitude of the Country of the
Gadarenes round about,
 Mark 5. 17. began to pray him to depart out of their Coasts:
 Luke 8. 37. (for they were taken with great Fear.) And he went
 up into the Ship, and returned back again.

S E C T.
154.

Mark 5. 18. AND when he was come into the Ship,
 Luke 8. 38. the Man out of whom the Devils were departed, be-
 sought him that he might be with him;
 Mark 5. 19. Howbeit *Jesus* suffered him not, but
 Luke 8. 38. sent him away, saying
 Mark 5. 19. unto him, "Go Home to thy Friends, and tell them
 "how great Things the Lord hath done for thee,
 20. "and hath had Compassion on thee." And he de-
 parted, and
 Luke 8. 39. went his way, and published throughout the whole
 City,
 Mark 5. 20. and in *Decapolis*, how great Things *Jesus* had done
 for him; and all Men did marvel.

S E C T.
155.§ 117.
157.

C H A P. XXIV.

Luke 8. 40. AND it came to pass, that
 Mark 5. 21. when *Jesus* was passed over again by Ship unto
 the other Side,
 Matt. 9. 1. he came into his own City:

S E C T.
156.

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Luke 8.40.	and when <i>Jesus</i> was returned, the People gladly received him,	S E C T. 156.
Mark 5.21.	and much People gathered unto him,	
Luke 8.40.	for they were all waiting for him,	
Mark 5.21.	and he was nigh unto the Sea.	
Mat. 9.18.	WHILE he spake these Things unto them, behold, there came	S E C T. 157. Note.
Mark 5.22.	one of the Rulers of the Synagogue, <i>Jairus</i> by Name; and when he saw him, he fell	
Luke 8.41.	down at <i>Jesus</i> Feet,	
Mat. 9.18.	and worshipped him ^a ,	^a § 154. 176.
Mark 5.23.	and besought him greatly,	
Luke 8.41.	that he would come into his House,	
Mark 5.23.	saying, "My little Daughter lieth at the point of "Death, I pray thee come and lay thine Hands on "her, that she may be healed; and she shall live."	
Luke 8.42.	(For he had one only Daughter, about twelve Years of Age, and she lay a dying.)	
Mat. 9.19.	And <i>Jesus</i> arose,	
Mark 5.24.	and went with him,	
Mat. 9.19.	and so did his Disciples.	
Luke 8.42.	But as he went,	
Mark 5.24.	much People followed him, and thronged him:	
Mat. 9.20.	And, behold,	
Mark 5.25.	a certain Woman,	
Mat. 9.20.	which was diseased with an Issue of Blood twelve Years,	
Mark 5.26.	and had suffered many Things of many Physicians, and had spent all that she had	
Luke 8.43.	upon Physicians, neither could be healed of any,	
Mark 5.26.	and was nothing bettered, but rather grew worse:	
27.	when she had heard of <i>Jesus</i> , came in the Press behind	
Mat. 9.20.	him, and touched the Hem of his Garment: (for she	
21.	said within herself, "If I may but touch his Garment, I shall be whole.")	
Luke 8.44.	And immediately her Issue of Blood stanch'd,	
Mark 5.29.	and she felt in her Body that she was healed of that	
	U	Plague.

- Mark 5.30. Plague. And *Jesus* immediately, knowing in himself that Virtue had gone out of him, turned him about in the Press, and said, "Who touched my Clothes?"
- Luke 8.45. When all denied, *Peter*, and they that were with him, said
- Mark 5.31. unto him,
- Luke 8.45. "Master,
- Mark 5.31. "thou seeest the Multitude
- Luke 8.45. "throng thee, and press thee, and sayest thou, "Who
46. "touched me?" And *Jesus* said, "Some-body hath
- "touched me: for I perceive that Virtue is gone out
- "of me."
- Mark 5.32. And he looked round about, to see her that had done this Thing:
- Luke 8.47. And when the Woman saw that she was not hid, she came,
- Mark 5.33. fearing and trembling, (knowing what was done in her,) and fell down before him, and told him all the Truth:
- Luke 8.47. She declared unto him, before all the People, for what Cause she had touched him, and how she was healed immediately.
- Mat. 9.22. And when he saw her, he said
- Luke 8.48. unto her, "Daughter, be of good Comfort, thy
- "Faith hath made thee whole", Go in Peace,
- Mark 5.34. "and be whole of thy Plague."
- Mat. 9.22. And the Woman was made whole from that Hour.
- Mark 5.35. While he yet spake, there came from the Ruler of the Synagogue's House certain which
- Luke 8.49. said to him, "Thy Daughter is dead; trouble not
- "the Master
- Mark 5.35. "any farther."
- Luke 8.50. But,
- Mark 5.36. as soon as *Jesus* heard the Word that was spoken,
- Luke 8.50. he answered,
- Mark 5.36. and said unto the Ruler of the Synagogue, "Be not
- "afraid, only believe,
- "and

S E C T.
157.§ 123.
158.

- Luke 8. 50. "and she shall be made whole."
- Mark 5. 37. And he suffered no Man to follow him, save *Peter*,
38. and *James*, and *John* the Brother of *James*: and he
cometh to the House of the Ruler of the Synagogue,
and seeth the Tumult,
Mat. 9. 23. and the Minstrels, and the People making a Noise,
Mark 5. 38. and them that wept and wailed greatly. And when
39. he was come in, he saith unto them, "Why make
"ye this ado, and weep?"
Mat. 9. 24. "Give place;
Luke 8. 52. "Weep not,
Mark 5. 39. "for the Damsel is not dead, but sleepeth."
40. And they laughed him to Scorn,
Luke 8. 53. knowing that she was dead.
54. And he put them all out; and
Mat. 9. 25. when the People were put forth,
Mark 5. 40. he taketh the Father and Mother of the Damsel,
and them that were with him, and entreth in where
41. the Damsel was lying; and he took the Damsel by
the Hand,
Luke 8. 54. and called,
Mark 5. 41. and said unto her, "*Talitha, cumi*:" which is, be-
ing interpreted, "Damsel, (I say unto thee,) Arise:"
Luke 8. 55. And her Spirit came again, and straitway the
Mark 5. 42. Damsel arose, and walked: (for she was of the Age
of twelve Years)
Luke 8. 55. and he commanded
Mark 5. 43. that something should be given her to eat.
Luke 8. 56. And her Parents were astonished
Mark 5. 42. with a great Astonishment: And he charged them
straitly
Luke 8. 56. that they should tell no Man what was done^b.
Mat. 9. 26. And the Fame thereof went abroad into all that
Land^c.

^a § 117.
304.

^b § 75.
158.

^c § 155.
158.

C H A P. XXV.

- Mat. 9. 27. **A**ND when *Jesus* departed thence, two blind Men^a followed him, crying and saying, "Thou
 28. "Son of *David*, have Mercy on us." And when he was come into the House, the blind Men came to him: And *Jesus* said unto them, "Believe ye that
 29. "I am able to do this?" They said unto him, "Yea, Lord." Then touched he their Eyes, saying,
 30. "According to your Faith be it unto you^c." And their Eyes were opened. And *Jesus* straitly charged them, saying, "See no Man know it^d." But they,
 31. when they were departed, spread abroad his Fame in all that Country^e.
 Mat. 9. 32. As they went out, behold, they brought to him a dumb Man^f possessed with a Devil: And when
 33. the Devil was cast out, the Dumb spake, and the Multitudes marvelled, saying, "It was never so seen
 34. "in *Israel*." But the Pharisees said, "He casteth out Devils through the Prince of the Devils^g."
 Mark 6. 1. AND he went out from thence, and came into his own Country, and his Disciples followed him:
 Mat. 13. 54. And when he was come into his own Country,
 Mark 6. 2. when the Sabbath-day was come, he began to teach in their Synagogue, infomuch that
 Mat. 13. 54. many hearing him were astonished,
 Mark 6. 2. and said,
 Mat. 13. 54. "From whence hath this Man these Things? and
 Mark 6. 2. "what Wisdom is this which is given unto him^h,
 "that even such mighty Works are wrought by his Hands?
 Mat. 13. 55. "Is not this the Carpenter's Sonⁱ? Is not his Mother
 "called *Mary*? and his Brethren *James*, and *Joses*,
 "and *Simon*, and *Judas*, are they not all
 Mark 6. 3. "here with us?"

S E C T.

158.

a § 126.

193.

b § 126.

186.

c § 157.

186.

d § 157.

188.

e § 157.

167.

S E C T.

159.

f § 126.

188.

g § 127.

251.

S E C T.

160.

Note.

h § 226.

i § 63.

279.

" Whence

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- | | | |
|--------------|--|-----------------------------|
| Mat. 13. 56. | “ Whence then hath this Man all these Things?” | S E C T.
160. |
| 57. | And they were offended in him. But <i>Jesus</i> said unto them, “ A Prophet is not without Honour, save
“ in his own Country”, | “ § 63. |
| Mark 6. 4. | “ and among his own Kin, and in his own House.”
And he could there do no mighty Work, | |
| Mat. 13. 58. | because of their Unbelief, | |
| Mark 6. 5. | save that he laid his Hands upon a few sick Folk, and | |
| 6. | healed them. And he marvelled because of their Unbelief. | |
| | | |
| Mat. 9. 35. | AND <i>Jesus</i> went | S E C T.
161. |
| Mark 6. 6. | round about | Note. |
| Mat. 9. 35. | all the Cities and Villages, teaching in their Synagogues, and preaching the Gospel of the Kingdom, and healing every Sickness and every Disease among the People ^b . | ^b § 124.
165. |
| | | |
| Mat. 9. 36. | BUT when he saw the Multitudes, he was moved with Compassion on them ^c , because they fainted, and were scattered abroad, as Sheep having no Shepherd. Then saith he to his Disciples, “ The Harvest | S E C T.
162. |
| 37. | “ truly is plenteous, but the Labourers are few: pray | ^c § 117.
169. |
| 38. | “ ye therefore the Lord of the Harvest, that he will
“ send forth Labourers into his Harvest ^d .” | ^d § 224. |
| | | |
| Luke 9. 1. | THEN he called his twelve Disciples together, and gave them Power and Authority over all Devils, | S E C T.
163. |
| Mat. 10. 1. | to cast them out, and to heal all manner of Sickness, | |
| 2. | and all manner of Disease. Now the Names of the twelve Apostles ^e are these: The first <i>Simon</i> , who is called <i>Peter</i> , and <i>Andrew</i> his Brother, <i>James</i> the Son | ^e § 88. |
| 3. | of <i>Zebedee</i> , and <i>John</i> his Brother, <i>Philip</i> , and <i>Bartholomew</i> , <i>Thomas</i> , and <i>Matthew</i> the Publican; <i>James</i> the Son of <i>Alphaeus</i> , and <i>Lebbaeus</i> , whose Surname was | |
| 4. | <i>Thaddaeus</i> ; <i>Simon</i> the <i>Canaanite</i> , and <i>Judas Iscariot</i> , | |
| 5. | who also betrayed him ^f . These twelve <i>Jesus</i> sent forth, | ^f § 400. |
| Mark 6. 7. | by two and two, | ^g § 224. |

- Luke 9. 2. to preach the Kingdom of God, and to heal the Sick: S E E T.
163.
and he
- Mat. 10. 5. commanded them, saying, "Go not into the Way
" of the Gentiles; and into any City of the *Sama-*
6. "*ritans* enter ye not: but go rather to the lost Sheep
7. " of the House of *Israel*^a. And, as ye go, preach, " § 186.
" § 65.
224.
" saying, "The Kingdom of Heaven is at hand"^b.
8. " Heal the Sick; cleanse the Lepers; raise the Dead;
" cast out Devils. Freely ye have received, freely
" give."
- Mark 6. 8. And he commanded that they should take nothing
for their Journey, save a Staff only^c; " § 224.
- Luke 9. 3. and said unto them,
- Mat. 10. 9. "Provide neither Gold, nor Silver, nor Brags in your
10. " Purfes, nor Scrip for your Journey; neither two
" Coats^d, neither Shoes, " § 35.
Mark 6. 9. (but be shod with Sandals,)
- Mat. 10. 10. "nor yet Staves,
Luke 9. 3. "neither Bread
Mat. 10. 10. "for the Workman is worthy of his Meat^e." " § 224.
- Mark 6. 10. AND he said unto them,
Mat. 10. 11. "Into whatsoever City or Town ye shall enter, en-
" quire who in it is worthy:
Luke 9. 4. "and whatsoever House ye enter into, there abide,
Mark 6. 10. "till ye depart from that Place.
Mat. 10. 12. "And when ye come into an House, salute it: and
13. "if the House be worthy, let your Peace come up-
" on it; but if it be not worthy, let your Peace re-
14. "turn to you^f. And whosoever " § 224.
Luke 9. 5. "will not receive you,
" nor hear your Words; when ye depart out of that
" House or City, shake off the
Luke 9. 5. "very Dust from
Mark 6. 11. "under your Feet, for a Testimony against them.
" Verily I say unto you, it shall be more tolerable
" for
Mat. 10. 15. "the Land of *Sodom* and *Gomarrab* in the Day of
" Judgment, than for that City^g. " § 121.
224.
- I X
- " BEHOLD,

- Mat. 10. 16. "BEHOLD, I send you forth, as Sheep in the
 "midst of Wolves": be ye therefore wise as Serpents,
 17. "and harmless as Doves. But beware of Men; for
 "they will deliver you up to the Councils, and they
 18. "will scourge you in their Synagogues^b; and ye shall
 "be brought before Governors, and Kings, for my
 "Sake, for a Testimony against them and the Gen-
 19. "tiles. But when they shall deliver you up, take
 "no Thought how or what ye shall speak; for it
 "shall be given you, in that same Hour, what ye
 20. "shall speak: for it is not ye that speak, but the
 "Spirit of your Father which speaketh in you^c.
 21. "And the Brother shall deliver up the Brother to
 "Death, and the Father the Child; and the Chil-
 "dren shall rise up against their Parents, and cause
 22. "them to be put to Death^d. And ye shall be hated
 "of all Men for my Name's Sake^e: but he that en-
 23. "dureth to the End shall be saved^f. But when they
 "shall persecute you in this City, flee ye into ano-
 "ther: for verily I say unto you, Ye shall not have
 "gone over the Cities of *Israel*, till the Son of Man
 "be come^g.
 24. "The Disciple is not above his Master^h, nor the
 25. "Servant above his Lord: It is enough for the Dis-
 "ciple, that he be as his Master; and the Servant,
 "as his Lord: If they have called the Master of the
 "House *Beelzebub*ⁱ, how much more shall they call
 26. "them of his Household? Fear not them therefore:
 "for there is nothing covered that shall not be re-
 27. "vealed; and hid, that shall not be known^k. What
 "I tell you in Darkness, that speak ye in Light;
 "and what ye hear in the Ear, that preach ye upon
 "the House-tops^l.
 28. "And fear not them which kill the Body, but
 "are not able to kill the Soul: but rather fear him
 "which is able to destroy both Soul and Body in
 29. "Hell^m. Are not two Sparrows sold for a Farthing?
 "and one of them shall not fall on the Ground
 "without

SECT.

164.

^a § 224.

^b § 359.

^c § 264.

^d § 359.

^e § 361.

^f § 361.

^g § 202.

^h § 109.

374.

ⁱ § 127.

^k § 139.

260.

^l § 260.

^m § 261.

- Mat. 10. 30. " without your Father. But the very Hairs of your
 31. " Head are all numbred. Fear ye not therefore: ye
 " are of more Value than many Sparrows^a. S E C T.
164.
^a § 261.
 32. " Whosoever therefore shall confesse me before
 " Men, him will I confesse also before my Father
 33. " which is in Heaven: But whosoever shall deny
 " me before Men, him will I also deny before my
 " Father which is in Heaven^b. ^b § 201.
 34. " Think not that I am come to send Peace on
 " Earth: I came not to send Peace, but a Sword:
 35. " For I am come to set a Man at Variance against
 " his Father; and the Daughter against her Mother;
 " and the Daughter-in-law against her Mother-in-
 36. " law: And a Man's Foes shall be they of his own
 " Household^c. ^c § 271.
 37. " He that loveth Father or Mother more than me,
 " is not worthy of me: and he that loveth Son or
 " Daughter more than me, is not worthy of me^d: ^d § 291.
 38. " And he that taketh not his Cross, and followeth
 39. " after me, is not worthy of me^e. He that findeth
 " his Life, shall lose it; and he that loseth his Life,
 40. " for my Sake, shall find it^f. He that receiveth
 " you, receiveth me; and he that receiveth me, re-
 41. " ceiveth him that sent me^g. He that receiveth a
 " Prophet, in the Name of a Prophet, shall receive
 " a Prophet's Reward: and he that receiveth a right-
 " teous Man, in the Name of a righteous Man, shall
 42. " receive a righteous Man's Reward. And whoso-
 " ever shall give to drink, unto one of these little
 " ones, a Cup of cold Water only, in the Name of
 " a Disciple, verily I say unto you, he shall in no-
 " wise lose his Reward^h. ^h § 212.

C H A P. XXVI.

- Mat. 11. 1. **A**ND it came to pass, when *Jesus* had made an
 end of commanding his twelve Disciples, he
 departed thence, to teach and to preach in their Citiesⁱ. S E C T.
165.
ⁱ § 161.

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Luke 9. 6.	AND they departed, and went through the Towns,	SECT. 166.
Mark 6. 12.	preaching the Gospel, and	
	that Men should repent ^a : And they cast out many	^a § 65.
13.	Devils; and anointed with Oil many that were sick,	
	and healed them	^b § 118.
Luke 9. 6.	every where ^b .	169.
Mat. 14. 1.	AND at that Time <i>Herod</i> the <i>Tetrarch</i> ^c heard of	SECT. 167.
	the Fame of <i>Jesus</i> , and	Note.
Luke 9. 7.	of all that was done by him,	^c § 33.
Mark 6. 14.	(for his Fame was spread abroad ^d :)	^d § 157.
Luke 9. 7.	and he was perplexed, because that it was said by	
	some, that <i>John the Baptist</i> was risen from the Dead:	
8.	and of some, that <i>Elias</i> had appeared; and of others,	
	that one of the old Prophets was risen again ^e :	^e § 194.
Mark 6. 15.	and others said, "This is a Prophet, or as one of	
16.	the Prophets." But when <i>Herod</i> heard thereof, he	
	said	
Mat. 14. 2.	unto his Servants,	
Luke 9. 9.	" <i>John</i> have I beheaded; but who is this of whom	
	"I hear such Things?	
Mat. 14. 2.	"This is <i>John the Baptist</i> ,	
Mark 6. 16.	"whom I beheaded;	
Mat. 14. 2.	"he is risen from the Dead, and therefore mighty	
	"Works do shew forth themselves in him."	
Luke 9. 9.	And he desired to see him ^f .	^f § 430.
Mark 6. 17.	FOR <i>Herod</i> himself had sent forth and laid hold	SECT. 168.
	upon <i>John</i> , and bound him,	Note.
Mat. 14. 3.	and put him in Prison, for <i>Herodias</i> Sake, his Bro-	
	ther <i>Philip's</i> Wife ^g ;	^g § 61.
Mark 6. 17.	(for he had married her:) for <i>John</i> had said unto	
18.	<i>Herod</i> , "It is not lawful for thee to have thy Bro-	
19.	"ther's Wife." Therefore <i>Herodias</i> had a Quarrel	
	against him; and would have killed him; but could	
20.	not: for <i>Herod</i> feared <i>John</i> , knowing that he was	
	a just Man, and an holy; and observed him: and	
	when he heard him, he did many Things, and heard	
	him gladly.	

Y

And

- Mat. 14. 5. And when he would have put him to death, he feared the Multitude, because they counted him as a Prophet. But when
- Mark 6. 21. a convenient Day was come, that *Herod*, on his Birth-day, made a Supper to his Lords, high Captains, and chief Estates of *Galilee*: and when the Daughter of the said *Herodias* came in, and danced before them, and pleased *Herod*,
- Mat. 14. 6. and them that sat with him, the King said unto the Damsel, "Ask of me whatsoever thou wilt; and I will give it thee." And he sware unto her, "Whatsoever thou shalt ask of me, I will give it thee, unto the half of my Kingdom." And she went forth, and said unto her Mother, "What shall I ask?" And she said, "The Head of *John the Baptist*." And she came in straightway, with Haste, unto the King, and asked, saying, "I will that thou give me
- Mat. 14. 8. "here,
- Mark 6. 25. "by and by, in a Charger, the Head of *John the Baptist*." And the King was exceeding sorry: Yet, for his Oath's Sake, and for their Sakes which sat
- Mat. 14. 9. at Meat
- Mark 6. 26. with him, he would not reject her. And immediately the King sent an Executioner, and commanded his Head to be brought: and he went, and beheaded
- Mat. 14. 10. *John* in the Prison:
- Mark 6. 28. and brought his Head in a Charger, and gave it to the Damsel: And the Damsel
- Mat. 14. 11. brought it,
- Mark 6. 28. and gave it to her Mother. And when his Disciples heard of it, they came, and
- Mat. 14. 12. took up the Body and buried it; and went and told *Jesus*.
- Mat. 14. 13. WHEN *Jesus* heard of it,
- Mark 6. 30. the Apostles gathered themselves together unto *Jesus*, (when

SECT.
168.

§ 342.

SECT.
169.

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- Luke 9. 10. (when they were returned^a.)
- Mark 6. 30. and told him all Things, both what they had done,
and what they had taught. And he said unto them,
31. "Come ye yourselves apart into a desert Place, and
"rest a-while:" (for there were many coming and
going; and they had no Leisure so much as to eat^b.)
- And
- John 6. 1. after these Things,
Luke 9. 10. he took them and went aside privately,
Mat. 14. 13. and departed thence by Ship,
John 6. 1. and went over the Sea of *Galilee*, (which is the Sea
of *Tiberias*),
Luke 9. 10. into a desert Place, belonging to the City called *Beth-*
saida.
- Mark 6. 33. And the People saw them departing, and many
knew him;
Mat. 14. 13. and when the People had heard thereof, they
Mark 6. 33. ran afoot thither, out of all Cities; and outwent
34. them, and came together unto him: And *Jesus*,
when he came out, saw much People; and was mo-
ved with Compassion^c towards them, because they^e § 162.
were as Sheep not having a Shepherd; 190.
- Luke 9. 11. and he received them, and spake unto them of the
Kingdom of God:
- Mark 6. 34. and he began to teach them many Things,
Luke 9. 11. and healed them that had need of healing^d. § 166.
- John 6. 2. And a great Multitude followed him, because they^f 177.
saw his Miracles which he did on them that were
diseased.

C H A P. XXVII.

- John 6. 3. **A**ND *Jesus* went up into a Mountain, and there
4. he sat with his Disciples: (And the Passover,
5. a Feast of the *Jews*, was nigh.) When *Jesus* then
lift up his Eyes, and saw a great Company come un-
to him, he saith unto *Philip*, "Whence shall we
6. "buy Bread, that these may eat?" And this he
said

S E C T.
170.
N. 185.

- John 6. 6. said to prove him : for he himself knew what he
 7. would do. *Philip* answered him, "Two hundred
 " Penny-worth is not sufficient for them, that every
 " one of them may take a little." S E C T.
170.
- Mark 6.35. AND when the Day was now far spent,
 Luke 9. 12. the twelve S E C T.
171.
- Mark 6.35. Disciples came unto him, and said, " This is a desert
 " Place, and now the Time is far passed, send
 Luke 9. 12. " the Multitude away, that they may go into the
 " Towns and Country round about, and lodge, and
 " get Victuals ;
 Mark 6.36. " for they have nothing to eat."
- Mat. 14. 16. But *Jesus*
 Mark 6.37. answered, and said unto them,
 Mat. 14. 16. " They need not depart : Give ye them to eat."
 Luke 9. 13. And they said
 Mark 6.37. unto him, " Shall we go and buy Two hundred
 " Penny-worth of Bread, and give them to eat?"
 38. He saith unto them, " How many Loaves have ye?
 " Go and see." And, when they knew,
 John 6. 8. one of his Disciples, *Andrew*, *Simon Peter's* Brother,
 9. saith unto him, " There is a Lad here, which hath
 " five Barley-loaves, and two small Fishes : but what
 " are they among so many?"
- Mat. 14. 18. And he said, " Bring them hither to me."
 John 6. 10. And *Jesus* said
 Luke 9. 14. to his Disciples, " Make
 John 6. 10. " the Men sit down, by Fifties in a Company,
 Mark 6.39. " upon the green Grass."
 John 6. 10. (Now there was much Grass in the Place :)
 Luke 9. 15. and they did so, and made them all sit down.
 Mark 6.40. And they sat down in Ranks, by Hundreds, and by
 Fifties.
- Luke 9. 16. Then he took the five Loaves, and the two Fishes;
 and looking up to Heaven, he blessed them, and
 brake
 Mark 6.41. the Loaves ; and gave them to his Disciples,
 Mat. 14. 19. and the Disciples to the Multitude,
 that

- John 6. 11. that were set down : And likewise of the Fishes, as much as they would, S E C T. 171.
- Mark 6. 41. divided he among them all. And they did all eat, § 190.
42. and were filled^a.
- John 6. 12. When they were filled, he said unto his Disciples,
13. "Gather up the Fragments that remain; that no-
"thing be lost." Therefore they gathered them to-
gether, and filled twelve Baskets with the Fragments
of the five Barley-loaves,
- Mark 6. 43. and of the Fishes,
- John 6. 13. which remained over and above unto them that had
eaten :
- Mat. 14. 21. And they that had eaten were about five thousand
Men, beside Women and Children.
- John 6. 14. Then those Men which had seen the Miracle that
Jesus did, said, "This is, of a Truth, that Prophet
"that should come into the World^b." § 37. 229.
- John 6. 15. WHEN *Jesus* therefore perceived that they would
come, and take him by Force, to make him a King : S E C T. 172.
- Mark 6. 45. straightway he constrained his Disciples to get into
the^c Ship, and to go to the other Side before, unto § 169.
Bethsaida,
- Mat. 14. 22. while he sent the Multitudes away. And when he
23. had sent the Multitudes away, he went up
- John 6. 15. again^d into a Mountain, himself alone, § 170.
- Mat. 14. 23. apart to pray^e. And when the Evening was come, § 88. 194.
he was there alone.
- John 6. 16. AND when the Even was now come, his Disciples S E C T. 173.
17. went down unto the Sea; and entred into a Ship,
and went over the Sea, towards *Capernaum* :
- Mark 6. 47. and the Ship was in the midst of the Sea, and he
alone on the Land :
- John 6. 17. and it was now dark; and *Jesus* was not come to
18. them : And the Sea arose, by reason of a great Wind
that blew :
- Mat. 14. 24. and the Ship was now in the midst of the Sea, tossed
with the Waves :

- Mark 6.48. and he saw them toiling in rowing: for the Wind was contrary unto them. SECT. 173.
- Mat. 14.25. AND in the fourth Watch of the Night *Jesus* went unto them, walking on the Sea; SECT. 174.
- Mark 6.48. and would have passed by them.
- John 6. 19. So when they had rowed about five and twenty or thirty Furlongs, they see *Jesus*, walking on the Sea, and drawing nigh unto the Ship; and they were afraid;
- Mat. 14.26. and they were troubled, saying, "It is a Spirit:" and they cried out for fear:
- Mark 6.50. (for they all saw him, and were troubled.)
- Mat. 14.27. But straightway *Jesus* spake unto them, saying, "Be of good Cheer: It is I, be not afraid."
28. AND *Peter* answered, and said, "Lord, if it be thou, bid me come unto thee, on the Water." SECT. 175.
29. And he said, "Come." And when *Peter* was come down out of the Ship, he walked on the Water to go to *Jesus*. But when he saw the Wind boistrous, he was afraid: and beginning to sink, he cried,
31. "Lord, save me." And immediately *Jesus* stretched forth his Hand, and caught him, and said unto him, "O thou of little Faith, wherefore didst thou doubt?"
- Mark 6.51. AND he went up unto them into the Ship: SECT. 176.
- John 6. 21. and they willingly received him:
- Mat. 14.32. And when they were come into the Ship, the Wind ceased:
- John 6. 21. and immediately the Ship was at the Land whither they went:
- Mark 6.51. And they were sore amazed in themselves beyond measure, and wondered: for they considered not the Miracle of the Loaves; for their Hearts were hardened. § 171.
- 52.
- Mat. 14.33. Then they that were in the Ship came, and worshipped him, saying, "Of a Truth thou art the Son of God." § 157. 186. § 154. 181.
- I
- AND

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- Mark 6.53. AND when they had passed over, they came into the Land of *Gennesareth*^a; and drew to the Shore. SECT. 177.
§ 73.
54. And when they were come out of the Ship, straightway they knew him.
- Mat. 14.35. And when the Men of that Place had Knowledge of him, they sent out into all that Country :
- Mark 6.55. and ran through that whole Region round about; and began to carry about in Beds those that were sick, where they heard he was :
- Mat. 14.35. and brought unto him all that were diseased.
- Mark 6.56. And whithersoever he entred, into Villages, or Cities, or Country, they laid the Sick in the Streets, and besought him, that they might touch, if it were but the
- Mat. 14.36. Hem of his Garment : and as many as touched were made perfectly whole^b. § 169.
189.

C H A P. XXVIII.

- John 6. 22. **T**HE Day following, when the People, which stood on the other Side of the Sea, saw that there was none other Boat there, save that one whereinto his Disciples were entred, and that *Jesus* went not with his Disciples into the Boat, but that his
23. Disciples were gone away alone : (Howbeit, there came other Boats, from *Tiberias*, nigh unto the Place where they did eat Bread, after that the Lord had
24. given Thanks^c.) When the People therefore saw that *Jesus* was not there, neither his Disciples, they also took Shipping, and came to *Capernaum*, seeking for *Jesus*. SECT. 178.
§ 171.
25. And when they had found him on the other Side of the Sea, they said unto him, "*Rabbi*,
26. "when camest thou hither?" *Jesus* answered them, and said, "Verily, verily, I say unto you, Ye seek
27. "me, not because ye saw the Miracles, but because
- "ye did eat of the Loaves, and were filled. Labour
- "not for the Meat which perisheth; but for that
- "Meat which endureth unto everlasting Life, which
- "the

- John 6. 27. " the Son of Man shall give unto you : for him hath
 " God the Father sealed." S E C T.
178.
28. THEN said they unto him, " What shall we do,
 29. " that we might work the Works of God?" *Jesus* S E C T.
179.
 answered, and said unto them, " This is the Work
 " of God, that ye believe on him whom he hath
 30. " sent." They said therefore unto him, " What
 " Sign shewest thou then, that we may see and be-
 31. " lieve thee? what dost thou work?" Our Fathers ^a § 131.
191.
 " did eat Manna in the Desert, as it is written,
 32. " He gave them Bread from Heaven to eat^b." Then ^b Psal.
lxxviii.
25.
Jesus said unto them, " Verily, verily, I say unto
 " you, *Moses* gave you not That Bread from Hea-
 " ven; but my Father giveth you the true Bread
 33. " from Heaven : for the Bread of God is he which
 " cometh down from Heaven^c, and giveth Life un- ^c § 49.
^d 38.
 34. " to the World^d." Then said they unto him, " Lord, ^d § 241.
 35. " evermore give us this Bread." And *Jesus* said un-
 to them, " I am the Bread of Life. He that cometh
 " to me, shall never hunger; and he that believeth
 36. " on me, shall never thirst^e. But I said unto you, ^e § 50.
 37. " that ye also have seen me, and believe not^f. All ^f § 60.
 " that the Father giveth me, shall come to me^g; ^g § 391.
 38. " and him that cometh to me, I will in no-wise cast
 " out : for I came down from Heaven^h, not to do ^h § 33.
 " mine own Will, but the Will of him that sent
 39. " meⁱ. And this is the Father's Will, which hath ⁱ § 59.
398.
 " sent me, that of all which he hath given me, I
 " should lose nothing^k, but should raise it up again ^k § 391.
 40. " at the last Day. And this is the Will of him that
 " sent me, That every one which seeth the Son, and
 " believeth on him, may have everlasting Life^l: and ^l § 59.
^m 47.
 " I will raise him up at the last Day."
41. The *Jews* then murmured at him, because he
 said, " I am the Bread which came down from
 " Heaven:" and they said, " Is not this *Jesus*, the
 42. " Son of *Joseph*ⁿ, whose Father and Mother we ⁿ § 160.
 " know? how is it then that he saith, " I came
 " down

John 6. 43. "down from Heaven." *Jesus* therefore answered
and said unto them, "Murmur not among your-
44. "selves. No Man can come to me, except the Fa-
"ther, which hath sent me, draw him; and I will
45. "raise him up at the last Day. It is written in the
"Prophets, * "And they shall be all taught of God:"
"Every Man therefore that hath heard, and hath
46. "learned of the Father, cometh unto me. Not
"that any Man hath seen the Father^b, save he which
47. "is of God; he hath seen the Father^c. Verily, ve-
"rily, I say unto you, He that believeth on me,
48. "hath everlasting Life^d. I am that Bread of Life^e.
49. "Your Fathers did eat Manna in the Wilderness,
50. "and are dead. This is the Bread which cometh
"down from Heaven, that a Man may eat thereof,
51. "and not die. I am the living Bread, which came
"down from Heaven: If any Man eat of this Bread,
"he shall live for ever: And the Bread that I will
"give, is my Flesh: which I will give, for the Life
"of the World."
52. The *Jews* therefore strove amongst themselves,
saying, "How can this Man give us his Flesh to
53. "eat?" Then *Jesus* said unto them, "Verily, ve-
"rily, I say unto you, Except ye eat the Flesh of
"the Son of Man, and drink his Blood, ye have no
54. "Life in you. Whoso eateth my Flesh, and drink-
"eth my Blood, hath eternal Life, and I will raise
55. "him up at the last Day. For my Flesh is Meat in-
56. "deed, and my Blood is Drink indeed. He that
"eateth my Flesh, and drinketh my Blood, dwel-
57. "leth in me, and I in him^f. As the living Father^g
"hath sent me, and I live by the Father; so he that
58. "eateth me, even he shall live by me. This is the
"Bread, which came down from Heaven: Not as
"your Fathers did eat Manna, and are dead: He
59. "that eateth of this Bread shall live for ever." These
Things said he in the Synagogue, as he taught in
Capernaum.

SECT.
179.

^a If. liv.
13.

^b § 60.

^c § 122.
241.

^d § 40.

§. 304.
^e § 35.

^f § 380.

- John 6. 60. MANY therefore of his Disciples, when they heard
 this, said, "This is an hard Saying; who can hear
 61. "it?" When *Jesus* knew in himself^a that his Dis-
 ciples murmured at it, he said unto them, Doth this
 62. "offend you? What and if ye shall see the Son of
 63. "Man ascend up where he was before^b? It is the
 "Spirit that quickneth; the Flesh profiteth nothing:
 "The Words that I speak unto you, they are Spirit,
 64. "and they are Life. But there are some of you that
 "believe not." (For *Jesus* knew, from the Begin-
 "ning, who they were that believed not, and who
 65. should betray him^c.) And he said, "Therefore said
 "I unto you, that no Man can come to me, except
 "it were given him of my Father^d." S E C T.
180.
§ 128.
210.
§ 46.
500.
§ 45.
182.
§ 44.
 66. From that Time many of his Disciples went back,
 and walked no more with him.
 67. THEN said *Jesus* unto the Twelve, "Will ye also
 68. "go away?" Then *Simon Peter* answered him,
 "Lord, to whom shall we go? Thou hast the Words
 69. "of eternal Life: And we believe, and are sure,
 "that thou art the *Christ*, the Son of the living
 "God^e." S E C T.
181.
§ 176.
194.
 70. *Jesus* answered them, "Have I not chosen you
 71. "Twelve? and one of you is a Devil." He spake
 of *Judas Iscariot*, the Son of *Simon*: for he it was
 that should betray him^f, being one of the Twelve. S E C T.
182.
§ 180.
374.

C H A P. XXIX.

- Mark 7. 1. THEN came together unto him the Pharisees,
 and certain of the Scribes, which came from
 2. *Jerusalem*: And when they saw some of his Disci-
 ples eat Bread with defiled (that is to say, with un-
 3. washen) Hands, they found fault. For the Pharisees,
 and all the *Jews*, except they wash their Hands oft,
 4. eat not^g; holding the Tradition of the Elders: And
 when they come from the Market, except they wash,
 they S E C T.
183.
N. 185.
§ 257.

- Mark 7. 4. they eat not. And many other Things there be,
which they have received to hold ; as the washing
of Cups, and Pots, brazen Vessels, and of Tables.
5. Then the Pharisees and Scribes asked him,
- Mat. 15. 1. saying, " Why do thy Disciples transgress the Tra-
2. " dition of the Elders? for they wash not their
" Hands when they eat Bread." But he answered,
3. and said unto them, " Why do ye also transgress the
4. " Commandment of God by your Tradition?" For
" God commanded, saying, " Honour thy Father
Mark 7. 10. " and thy Mother;" and, who so curseth Father, or
11. " Mother, let him die the Death." But ye say, " If
" a Man shall say to his Father, or his Mother, " It
" is *Corban*, that is to say, a Gift, by whatsoever
" thou mightest be profited by me ;
Mat. 15. 6. " and honour not his Father, or his Mother, he shall
" be free:
Mark 7. 12. " and ye suffer him no more to do ought for his Fa-
" ther, or his Mother.
- Mat. 15. 6. " Thus have ye made the Commandment of God of
" none Effect by your Tradition
Mark 7. 13. " which ye have delivered. And many such like
" Things ye do.
- Mat. 15. 7. " Ye Hypocrites, well did *Esaias* prophecy of you,
" saying,
Mark 7. 6. " as it is written, " This People
Mat. 15. 8. " draweth near unto me with their Mouth, and Ho-
" noureth me with their Lips, but their Heart is far
" from me.
- Mark 7. 7. " Howbeit, in vain do they worship me, teaching
8. " for Doctrines the Commandments of Men." For
" laying aside the Commandment of God, ye hold
" the Tradition of Men, as the washing of Pots,
" and Cups: and many other such like Things ye
" do."
- Mark 7. 14. AND when he had called all the People unto him, SECT.
he said unto them, " Harken unto me every one of 184.
" you,

- Mark 7.15. "you, and understand. There is nothing from ^{SECT.} 184.
 "without a Man, that, entring into him, can defile
 "him: but the Things which come out of him,
 "those are they that defile the Man.
- Mat. 15.11. "Not that which goeth into the Mouth defileth a
 "Man, but that which cometh out of the Mouth,
 "this defileth a Man.
- Mark 7.16. "If any Man hath Ears to hear, let him hear^a.^{§ 146.}
 17. And when he was entred into the House from the ^{291.}
 People,
- Mat. 15.12. then came his Disciples and said unto him, "Know-
 "est thou that the Pharisees were offended, after
 13. "they heard this Saying?" But he answered, and
 said, "Every Plant which my heavenly Father hath
 14. "not planted, shall be rooted up. Let them alone;
 "they be blind Leaders of the Blind^b: and if the ^{§ 355.}
 "Blind lead the Blind, both shall fall into the
 "Ditch^c.^{§ 109.}
15. Then answered *Peter*, and said unto him, "De-
 16. "clare unto us this Parable." And *Jesus* said
- Mark 7.18. unto them, "Are ye
 Mat. 15.16. "also yet without Understanding?
 17. "Do ye not yet understand, that whatsoever
- Mark 7.18. "Thing from without entreth into the Man,
 Mat. 15.17. "at the Mouth,
 Mark 7.18. "it cannot defile him, because it entreth not into
 19. "his Heart, but
 Mat. 15.17. "goeth into the Belly, and is cast out into the
 "Draught,
- Mark 7.19. "purging all Meats." And he said, "That which
 20. "cometh out of the Man, that defileth the Man:
 "for
- Mat. 15.18. "those Things which proceed out of the Mouth,
 "come forth from the Heart; and they defile the
 "Man: for
- Mark 7.21. "from within, out of the Heart of Men, proceed
 "evil Thoughts, Adulteries, Fornications, Murders,
 "Thefts,
 "False

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Mat. 15. 19.	" False Witness,	S E C T. 184.
Mark 7. 22.	" Covetousness, Wickedness, Deceit, Lasciviousness,	
23.	" an evil Eye, Blasphemy, Pride, Foolishness : All	
	" these evil Things come from within ; and	
Mat. 15. 20.	" these are the Things that defile a Man : but to eat	
	" with unwashen Hands, defileth not a Man."	
John 7. 1.	AFTER these Things Jesus walked in Galilee ; for	S E C T. 185.
	he would not walk in Jewry, because the Jews sought	Note.
	to kill him.	
Mat. 15. 21.	THEN Jesus	S E C T. 186.
Mark 7. 24.	arose and went	N. 185.
Mat. 15. 21.	thence, and departed into the Coasts of Tyre and	
	Sidon,	
Mark 7. 24.	and entred into an House ; and would have no Man	
	know it, but he could not be hid : for,	
Mat. 15. 22.	behold,	
Mark 7. 25.	a certain Woman	
Mat. 15. 22.	of Canaan,	
Mark 7. 35.	whose young Daughter had an unclean Spirit, heard	
	of him, and came	
Mat. 15. 22.	out of the same Coasts, and cried unto him, saying,	
	" Have Mercy on me, O Lord, thou Son of David ;"	§ 158.
	" my Daughter is grievously vexed with a Devil."	321.
23.	But he answered her not a Word. And his Disci-	
	ples came and besought him, saying, " Send her	
24.	" away, for she crieth after us." But he answered,	
	and said, " I am not sent but unto the lost Sheep	
	" of the House of Israel."	
25.	Then came she	
Mark 7. 25.	and fell at his Feet,	
Mat. 15. 25.	and worshipped him ^b , saying, " Lord, help me."	§ 176.
Mark 7. 26.	(The Woman was a Greek, a Syrophenician by Na-	239.
	tion :) and she besought him that he would cast	
27.	forth the Devil out of her Daughter. But Jesus	
Mat. 15. 26.	answered, and said	
Mark 7. 27.	unto her, " Let the Children first be filled ; for it is	
	B b	" not

- Mark 7.27. "not meet to take the Children's Bread, and to cast
28. "it unto the Dogs." And she answered, and said
unto him,
Mat. 15.27. "Truth, Lord; yet the Dogs eat of the Crumbs,
28. "which fall from their Master's Table." Then *Jesus*
answered, and said unto her, "O Woman, great is
"thy Faith:
Mark 7.29. "for this Saying,
Mat. 15.28. "be it unto thee even as thou wilt".
Mark 7.29. "Go thy way; the Devil is gone out of thy Daugh-
"ter."
Mat. 15.28. And her Daughter was made whole from that very
Hour.
Mark 7.30. And when she was come to her House, she found
the Devil gone out; and her Daughter laid upon the
Bed.

C H A P. XXX.

- Mark 7.31. **A**ND again
Mat. 15.29. *Jesus* departed
Mark 7.31. from the Coasts of *Tyre* and *Sidon*,
Mat. 15.29. and came nigh unto the Sea of *Galilee*,
Mark 7.31. through the midst of the Coasts of *Decapolis*.
Mark 7.32. AND they bring unto him one that was deaf, and
had an Impediment in his Speech^b: and they be-
33. seech him to put his Hand upon him. And he took
him aside from the Multitude, and put his Fingers
into his Ears; and he spit, and touched his Tongue:
34. and looking up to Heaven, he sighed, and said unto
35. him, "*Ephphatha*," that is, "Be opened." And
straightway his Ears were opened, and the String of
36. his Tongue was loosed, and he spake plain. And
he charged them that they should tell no Man^c:
But the more he charged them, so much the more
37. a great deal they published it^d: and were beyond
measure astonished, saying, "He hath done all Things
"well: he maketh both the Deaf to hear, and the
"Dumb to speak."

AND

- Mat. 15. 29. AND he went up into a Mountain, and sat down
 30. there: And great Multitudes came unto him, having
 with them those that were lame, blind, dumb, maim-
 ed, and many others; and cast them down at *Jesus*
 31. Feet, and he healed them^a. Infomuch that the
 Multitude wondred, when they saw the Dumb to
 speak, the Maimed to be whole, the Lame to walk,
 and the Blind to see: And they glorified the God
 of *Israel*^b. SECT.
189.

^a § 177.
219.

^b § 77.
- Mark 8. 1. IN those Days, the Multitude being very great,
 and having nothing to eat; *Jesus* called his Disciples
 2. unto him, and saith unto them, "I have Compas-
 sion^c on the Multitude, because they have now
 "been with me three Days, and have nothing to
 3. "eat: and if I send them away fasting to their own
 "Houses, they will faint by the Way; for divers of
 4. "them came from far." And his Disciples an-
 swered,
 Mat. 15. 33. and say unto him,
 Mark 8. 4. "From whence can
 Mat. 15. 33. "we have so much Bread,
 Mark 8. 4. "here in the Wilderness,
 Mat. 15. 33. "as to fill so great a Multitude?" And *Jesus* saith
 34. unto them, "How many Loaves have ye?" And
 35. they said, "Seven; and a few little Fishes." And
 he commanded the Multitude to sit down on the
 36. Ground: And he took the seven Loaves, and the
 Fishes, and gave Thanks, and brake them, and gave
 to his Disciples,
 Mark 8. 6. to set before them; and they did set them before the
 People:
 Mat. 15. 37. And they did all eat, and were filled^d; and they
 took up of the broken Meat that was left, seven Bas-
 38. kets full. And they that did eat were about four
 39. thousand Men, beside Women and Children. And
 he sent away the Multitude: And

straightway

- Mark 8.10. straightway he entred into a Ship, with his Disciples, and came
 Mat. 15.39. into the Coasts of *Magdala*,
 Mark 8.10. into the Parts of *Dalmanutha*.
- Mark 8.11. AND the Pharisees came forth,
 Mat. 16.1. with the Sadducees,
 Mark 8.11. and began to question with him,
 Mat. 16.1. and desired that he would shew them a Sign from Heaven;
 Mark 8.11. tempting him.
 Mat. 16.2. He answered, and said unto them, "When it is Evening, ye say, "It will be fair Weather; for the
 3. "Sky is red;" and in the Morning, "It will be
 "foul Weather To-day, for the Sky is red and low-
 "ring." O ye Hypocrites! ye can discern the Face
 "of the Sky; but can ye not discern the Signs of
 "the Times?"
- Mark 8.12. And he sighed deeply in his Spirit, and saith, "Why
 "doth this
 Mat. 16.4. "wicked and adulterous Generation
 Mark 8.12. "seek after a Sign? Verily I say unto you, There
 "shall no Sign be given to this Generation,
 Mat. 16.4. "but the Sign of the Prophet *Jonas*." And he left
 them,
 Mark 8.13. and entring into the Ship again, departed to the other
 Side.
- Mat. 16.5. AND when his Disciples were come to the other
 Side, they had forgotten to take Bread:
 Mark 8.14. Neither had they in the Ship with them more than
 one Loaf.
 Mat. 16.6. Then *Jesus*
 Mark 8.15. charged them,
 Mat. 16.6. and said unto them, "Take heed, and beware of
 "the Leaven of the Pharisees, and of the Sadducees,
 Mark 8.15. "and of the Leaven of *Herod*." And they reasoned
 16. among themselves, saying, "It is, because we have
 taken

SECT.
190.SECT.
191.§ 179.
251.

§ 272.

§ 131.
251.SECT.
192.

§ 260.

- Mat. 16. 7. "taken no Bread." Which when *Jesus* perceived, SECT.
8. he said unto them, "O ye of little Faith! Why 192.
"reason ye among yourselves, because ye have brought
"no Bread?"
- Mark 8. 17. "Perceive ye not yet, neither understand? Have ye
18. "your Heart yet hardned? Having Eyes, see ye
"not? and having Ears, hear ye not? and do ye
19. "not remember? When I brake the five Loaves
"among five thousand^a, how many Baskets-full of ^a § 171.
"Fragments took ye up?" They say unto him,
20. "Twelve." "And when the seven, among four
"thousand^b, how many Baskets-full of Fragments ^b § 190.
21. "took ye up?" And they said, "Seven." And he
said unto them, "How is it that ye do not under-
"stand,
- Mat. 16. 11. "that I spake it not to you concerning the Leaven
"of Bread, that ye should beware of the Leaven of
12. "the Pharisees, and of the Sadducees?" Then un-
derstood they how that he had bade them not be-
ware of the Leaven of Bread, but of the Doctrine of
the Pharisees, and of the Sadducees.

C H A P. XXXI.

- Mark 8. 22. **A**ND he cometh to *Bethsaida*: and they bring SECT.
a blind Man unto him^c, and besought him to 193.
23. touch him: And he took the blind Man by the ^c § 158.
Hand, and led him out of the Town: and when he 237.
had spit on his Eyes, and put his Hands upon him,
24. he asked him if he saw ought. And he looked up,
25. and said, "I see Men, as Trees, walking." After
that, he put his Hands again upon his Eyes, and
made him look up; and he was restored; and saw
26. every Man clearly. And he sent him away to his
House, saying, "Neither go into the Town, nor tell
"it to any in the Town^d." ^d § 188.
196.

- Mark 8.27. AND *Jesus* went out, and his Disciples, into the **SECT.**
 Towns of *Cesarea Philippi*. 194.
- Luke 9.18. And it came to pass,
 Mat. 16.13. when *Jesus* came into the Coasts of *Cesarea Philippi*,
 Mark 8.27. by the way,
 Luke 9.18. as he was alone praying^a, his Disciples were with ^a § 172.
 him: And he asked 203.
- Mark 8.27. his Disciples, saying unto them, "Whom do Men
 " say that I,
 Mat. 16.13. " the Son of Man, am?" And they
 Mark 8.28. answered,
 Mat. 16.14. and said, "Some say, that thou art *John the Baptist*:
 Mark 8.28. " but some say *Elias*;
 Mat. 16.14. " and others *Jeremias*;
 Luke 9.19. " and others say, that one of the old Prophets is risen
 " again^b." ^b § 167.
- Mark 8.29. And he saith unto them, "But whom say ye that
 " I am?"
- Mat. 16.16. And *Simon Peter* answered, and said
 Mark 8.29. unto him, "Thou art the *Christ*;
 Mat. 16.16. " the Son of the living God^c." ^c § 181.
 17. AND *Jesus* answered, and said unto him, "Bles- 239.
 " sed art thou, *Simon Bar-jona*: for Flesh and Blood **SECT.**
 " hath not revealed it unto thee, but my Father 195.
18. " which is in Heaven. And I say also unto thee,
 " that thou art *Peter*^d; and upon this Rock I will ^d § 39.
 " build my Church: and the Gates of Hell shall
 19. " not prevail against it. And I will give unto thee
 " the Keys of the Kingdom of Heaven: and what-
 " soever thou shalt bind on Earth, shall be bound in
 " Heaven: and whatsoever thou shalt loose on Earth,
 " shall be loosed in Heaven^e." ^e § 217.
- Mat. 16.20. THEN **SECT.**
 Luke 9.21. he straitly charged 196.
 Mat. 16.20. his Disciples,
 Luke 9.21. and commanded them,
 Mat. 16.20. that they should tell no Man that he was *Jesus* the
Christ^f. ^f § 193.

Mark 8.31.	AND	SECT.
Mat. 16.21.	from that Time forth began <i>Jesus</i> to shew unto his	197.
Mark 8.31.	Disciples, how that he,	
Mat. 16.21.	the Son of Man,	
Mark 8.31.	must go unto <i>Jerusalem</i> , and suffer many Things,	
Mat. 16.21.	and be rejected of the Elders, and of the Chief	
Mark 8.31.	Priests, and Scribes, and be killed,	
Mat. 16.21.	and be raised again the third Day:	§ 204.
Mark 8.32.	And he spake that Saying openly.	
Mat. 16.22.	THEN <i>Peter</i> took him, and began to rebuke him,	SECT.
Mark 8.33.	saying, "Be it far from thee, Lord: this shall not	198.
Mat. 16.23.	"be unto thee."	
Mark 8.33.	But when he had turned about, and looked on his	
Mat. 16.23.	Disciples, he rebuked <i>Peter</i> , saying, "Get thee be-	
Mark 8.33.	"hind me, <i>Satan</i> ;	
Mat. 16.23.	"thou art an Offence to me: for thou savourest not	
Mark 8.33.	"the Things that be of God, but	
Mat. 16.23.	"the Things that be of Men."	
Mark 8.34.	AND when he had called the People unto him,	SECT.
Luke 9.23.	with his Disciples, he said unto them	199.
Mark 8.35.	all, "If any Man will come after me, let him deny	
Luke 9.24.	"himself, and take up his Cross daily, and follow	
Mark 8.35.	"me ^b : For whosoever will save his Life shall lose	§ 164.
Luke 9.25.	"it: but whosoever will lose his Life, for my Sake,	291.
Mark 8.36.	"and the Gospel's, the same shall save it ^c ."	§ 164.
Mark 8.37.	"FOR what shall it profit a Man, if he shall gain	309.
Luke 9.26.	"the whole World, and lose his own Soul? Or	SECT.
Mark 8.38.	"what shall a Man give in Exchange for his Soul?	200.
Luke 9.27.	"For the Son of Man shall come in the Glory of	
Mark 8.39.	"his Father ^d , with his Angels, and then he shall	§ 362.
Luke 9.28.	"reward every Man according to his Works.	
Mark 8.40.	"WHOSOEVER therefore shall be ashamed of	SECT.
Luke 9.29.	"me, and of my Words, in this adulterous and sin-	201.
Mark 8.41.	"ful Generation, of him also shall the Son of Man	
Luke 9.30.	"be ashamed, when he	
Mark 8.42.	"shall come in his own Glory, and	
Luke 9.31.	"in	

- Mark 8.38. "in the Glory of his Father,
 Luke 9.26. "and of the holy Angels^a."
 Mark 9.1. AND he said unto them, "Verily I say unto you,
 "that there be some of them that stand here, which
 "shall not taste of Death, till they have seen
 Mat. 16.28. "the Son of Man coming^b in his Kingdom
 Mark 9.1. "with Power."

S E C T.

201.

^a § 164.

262.

S E C T.

202.

^b § 164.

C H A P. XXXII.

- Luke 9.28. AND it came to pass about eight Days after these
 Sayings, that
 Mark 9.2. Jesus taketh with him Peter, and James, and John
 Mat. 17.1. his Brother,
 Luke 9.28. and went up into a Mountain to pray^c.
 Mark 9.2. And he leadeth them up into an high Mountain apart
 by themselves:
 Luke 9.29. And as he prayed, the Fashion of his Countenance
 was altered,
 Mark 9.2. and he was transfigured before them:
 Mat. 17.2. and his Face did shine as the Sun;
 Mark 9.3. and his Raiment became shining
 Mat. 17.2. as the Light,
 Mark 9.3. exceeding white,
 Luke 9.29. and glistering
 Mark 9.3. as Snow; so as no Fuller on Earth can white them.
 Luke 9.30. And behold there talked with him two Men, which
 31. were Moses and Elias: who appeared in Glory, and
 spake of his Decease, which he should accomplish at
 32. Jerusalem. But Peter, and they that were with him,
 were heavy with Sleep. And when they were awake
 they saw his Glory, and the two Men that stood with
 33. him. And it came to pass, as they departed from
 him, Peter
 Mark 9.5. answered, and said unto Jesus, "Master, it is good
 "for us to be here: and
 Mat. 17.4. "if thou wilt, let us make here three Tabernacles;
 "one for thee, and one for Moses, and one for Elias."

S E C T.

203.

^c § 194.

249.

not

Luke 9. 33. not knowing what he said :
Mark 9. 6. for he wist not what to say ; for they were fore afraid.

Mat. 17. 5. While he yet

Luke 9. 34. thus spake,

Mat. 17. 5. behold,

Luke 9. 34. there came

Mat. 17. 5. a bright Cloud,

Luke 9. 34. and overshadowed them : and they feared as they
entred into the Cloud :

Mat. 17. 5. And behold,

Luke 9. 35. there came a Voice out of the Cloud,

Mat. 17. 5. which said, " This is my beloved Son, in whom I
6. " am pleased ", Hear ye him." And when the Dis-
ciples heard it, they fell on their Face, and were fore
afraid.

§ 55.

Luke 9. 36. And when the Voice was past,

Mat. 17. 7. *Jesus* came and touched them, and said,
" Arise, and be not afraid."

Mark 9. 8. And suddenly, when they had

Mat. 17. 8. lift up their Eyes,

Mark 9. 8. and looked round about, they saw no Man any more,
save *Jesus* only with themselves.

9. And as they came down from the Mountain,

Mat. 17. 9. *Jesus* charged them, saying, " Tell the Vision to no
" Man, until the Son of Man be risen again from
" the Dead."

Mark 9. 10. And they kept that Saying with themselves, question-
ing one with another what the Rising from the Dead
should mean :

Luke 9. 36. And they kept it close, and told no Man in those
Days any of those Things which they had seen.

Mat. 17. 10. AND his Disciples asked him, saying, " Why then

11. " say the Scribes that *Elias* must first come ?" And
Jesus answered, and said unto them, " *Elias*

Mark 9. 12. " verily cometh first, and restoreth all Things : and
" how it is written of the Son of Man, that he must

13. " suffer many Things, and be set at nought ^b. But
" I say unto you, that *Elias* is indeed come ^c

SECT.
204.

^b § 197.
207.
^c § 119.

D d

" already ;

- Mat. 17. 12. " already ; and they knew him not ; but have done
 " unto him whatsoever they listed, S E C T.
204.
- Mark 9. 13. " as it is written of him.
- Mat. 17. 12. " Likewise shall also the Son of Man suffer of them."
 13. Then the Disciples understood that he spake unto
 them of *John the Baptist*.
- Luke 9. 37. A N D it came to pass that, on the next Day, when S E C T.
205.
 they were come down from the Hill,
- Mark 9. 14. when he came to his Disciples, he saw a great Mul-
 titude about them, and the Scribes questioning with
 15. them. And straightway all the People, when they
 beheld him, were greatly amazed, and, running to Note.
 16. him, saluted him. And he asked the Scribes, " What
 " question ye with them?"
- Luke 9. 38. And behold,
 Mat. 17. 14. there came to him a certain Man
 Luke 9. 38. of the Company,
 Mat. 17. 14. and kneeling down to him,
 Mark 9. 17. answered, and said, " Master, I have brought unto
 " thee my Son, which hath a dumb Spirit " : § 188.
251.
- Mat. 17. 15. " Lord,
 Luke 9. 38. " I beseech thee
 Mat. 17. 15. " have Mercy on my Son,
 Luke 9. 38. " (for he is my only Child,)
 Mat. 17. 15. " for he is a Lunatic and sore vexed ; for oft-times
 " he falleth into the Fire, and oft into the Water:
 Luke 9. 39. " and, lo, a Spirit taketh him,
 Mark 9. 18. " and wheresoever he taketh him,
 Luke 9. 39. " he suddenly crieth out, and it teareth him that he
 " fometh again,
 Mark 9. 18. " and gnasheth with his Teeth, and pineth away ;
 Luke 9. 39. " and bruising him, hardly departeth from him :
 Mat. 17. 16. " And I brought him to thy Disciples ;
 Luke 9. 40. " and I besought thy Disciples to cast him out ; and
 " they could not ;
 Mat. 17. 16. " and they could not cure him." Then *Jesus* an-
 17. swered and said, " O faithless and perverse Genera-
 " tion!

- Mat. 17. 17. "tion ! how long shall I be with you? how long
" shall I suffer you? SECT.
205.
- Luke 9. 41. " bring thy Son hither
- Mark 9. 19. " unto me."
20. And they brought him unto him.
- Luke 9. 42. And as he was yet a coming,
- Mark 9. 20. when he saw him, straightway the
- Luke 9. 42. Devil threw him down, and tare him,
- Mark 9. 20. and he fell on the Ground, and wallowed, foaming.
21. And he asked his Father, " How long is it ago since
" this came unto him?" And he said, " Of a Child:
22. " And oft-times it has cast him into the Fire, and
" into the Waters, to destroy him: but, if thou canst
" do any thing, have Compassion on us, and help
23. " us." *Jesus* said unto him, " If thou canst be-
" lieve, all Things are possible to him that belie-
24. " veth." And straightway the Father of the Child § 158.
206.
cried out, and said with Tears, " Lord, I believe;
25. " help thou mine Unbelief." When *Jesus* saw that
the People came running together, he rebuked the
foul Spirit, saying unto him, " Thou dumb and deaf
" Spirit, I charge thee, come out of him; and enter
26. " no more into him." And the Spirit cried, and
rent him fore, and came out of him: And he was
as one dead; infomuch that many said, " He is
27. " dead." But *Jesus* took him by the Hand, and
lifted him up; and he arose:
- Mat. 17. 18. and the Child was cured from that very Hour:
- Luke 9. 42. And he delivered him again to his Father. And
43. they were all amazed at the mighty Power of God.
- Mark 9. 28. AND when he was come into the House, SECT.
206.
- Mat. 17. 19. then came the Disciples to *Jesus* apart,
- Mark 9. 28. and asked him privately,
- Mat. 17. 19. and said, " Why could not we cast him out?" And
20. *Jesus* said unto him, " Because of your Unbelief:
" for verily I say unto you, If ye have Faith as a
" Grain of Mustard-seed, ye shall say unto this
" Mountain,

- Mat. 17. 20. "Mountain, "Remove hence to yonder Place;" S E C T. 206.
 "and it shall remove: and nothing shall be impos-
 21. "sible unto you". Howbeit, this Kind a § 205. 302.
 Mark 9. 29. "can come forth by nothing but by Prayer and
 "Fasting."

C H A P. XXXIII.

- Mark 9. 30. **A**ND they departed thence, and passed through S E C T. 207.
Galilee: and he would not that any Man should
 know it.

Mat. 17. 22. And while they abode in *Galilee*,
 Luke 9. 43. while they wondred every one at all Things which
Jesus did,

Mark 9. 31. he taught his Disciples, and said unto them,
 Luke 9. 44. "Let these Sayings sink down into your Ears: for
 "the Son of Man shall be

Mat. 17. 22. "betrayed, and
 Mark 9. 31. "delivered into the Hands of Men; and they shall
 "kill him: and after that he is killed, he shall

Mat. 17. 23. "be raised again,
 Mark 9. 31. "the third Day". But they understood not b § 204. 309.
 Luke 9. 45. this Saying; and it was hid from them, that they
 perceived it not. c § 318.

Mat. 17. 23. And they were exceeding sorry:
 Luke 9. 45. and they feared to ask of him that Saying.

Luke 9. 46. **T**HEN there arose a Reasoning among them, which S E C T. 208.
 of them should be the greatest. d § 392.

Mark 9. 33. And they came to *Capernaum*.

Mat. 17. 24. **A**ND when they were come to *Capernaum*, they S E C T. 209.
 that received Tribute-money came to *Peter*, and said,

25. "Doth not your Master pay Tribute?" He saith,
 "Yes." And when he was come into the House,
Jesus prevented him, saying, "What thinkest thou,
 "*Simon*? Of whom do the Kings of the Earth take
 "Custom, or Tribute? of their own Children, or
 "of

- Mat. 17. 26. " of Strangers? *Peter* saith unto him, " Of Strangers." *Jesus* saith unto him, " Then are the Children free:" Notwithstanding, lest we should offend them, go thou to the Sea, and cast an Hook, and take up the Fish that first cometh up; and when thou hast opened his Mouth, thou shalt find a Piece of Money; take that, and give unto them, for me and thee.
- Mat. 18. 1. AT the same Time,
Mark 9. 33. being in the House,
Mat. 18. 1. came the Disciples unto *Jesus*, saying, " Who is the greatest in the Kingdom of Heaven?"
Mark 9. 33. And he asked them, " What was it that ye disputed among yourselves, by the Way?" But they held their Peace: (for by the Way they had disputed among themselves, who should be the greatest^a.)
Luke 9. 47. And *Jesus* perceiving the Thought of their Heart^b,
Mark 9. 35. sat down, and called the Twelve, and saith unto them, " If any Man desire to be first, the same shall be last of all, and Servant of all^c."
Mat. 18. 2. And *Jesus* called a little Child unto him, and set him
Luke 9. 47. by him,
Mark 9. 36. in the midst of them. And when he had taken him in his Arms, he said unto them,
Mat. 18. 3. " Verily I say unto you, Except ye be converted, and become as little Children, ye shall not enter
4. " into the Kingdom of Heaven^d. Whosoever therefore shall humble himself as this little Child, the same is greatest in the Kingdom of Heaven:
Mark 9. 37. " And whosoever shall receive one of such Children in my Name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me^e:
Luke 9. 48. " For he that is least among you all, the same shall be great.

SECT.
209.

SECT.
210.

^a § 208.

^b § 180.
251.

^c § 288.

^d § 312.

^e § 164.
224.

E e AND

- Mark 9.38. (AND *John* answered him, saying, "Master, we
 "saw One casting out Devils in thy Name, and he
 "followeth not us; and we forbid him, because he
 "followeth not
 Luke 9.49. "with us." And *Jesus* said unto him, "Forbid
 "him not:
 Mark 9.39. "for there is no Man which shall do a Miracle in
 40. "my Name, that can lightly speak Evil of me. For
 "he that is not against us, is on our Part^a.)^a § 128.
 Mark 9.41. "FOR whosoever shall give you a Cup of Water^b
 "to drink, because ye belong to *Christ*; verily I^c
 "say unto you, he shall not lose his Reward^b. And^b § 164.
 "whosoever shall offend one of these Little ones,
 Mat. 18. 6. "which believe in me, it were better for him that
 "a Millstone were hanged about his Neck, and that
 7. "he were drowned in the Depth of the Sea^c. Wo^c § 300.
 "unto the World, because of Offences: for it must
 "needs be that Offences come: but wo to that Man
 8. "by whom the Offence cometh^d. Wherefore, if thy^d § 300.
 "Hand
 Mark 9.43. "offend thee, cut it off,
 Mat. 18. 8. "and cast it from thee: It is better for thee to en-
 "ter into Life
 Mark 9.43. "mained, than, having two Hands, to go into Hell;
 "into the Fire that never shall be quenched: where
 44. "their Worm dieth not; and the Fire is not quench-
 45. "ed. And if thy Foot offend thee, cut it off,
 Mat. 18. 8. "and cast it from thee:
 Mark 9.45. "it is better for thee to enter halt into Life, than,
 "having two Feet, to be cast into Hell, into the
 46. "Fire that never shall be quenched: Where their
 "Worm dieth not; and the Fire is not quenched.
 47. "And if thine Eye offend thee, pluck it out,
 Mat. 18. 9. "and cast it from thee: it is better for thee to enter
 "into
 Mark 9.47. "the Kingdom of God with one Eye, than, having
 48. "two Eyes, to be cast into Hell-fire: where their
 "Worm dieth not, and the Fire is not quenched^e.^e § 96.
 "FOR

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III

Mark 9. 49. "FOR every One shall be salted with Fire: and
50. "every Sacrifice shall be salted with Salt. Salt is
"good, but if the Salt have lost his Saltness, where-
"with will you season it? Have Salt in yourselves;
"and have Peace one with another. SECT.
213.
§ 93.
291.

C H A P. XXXIV.

Mat. 18. 10. "TAKE heed that ye despise not one of these
"Little ones: for I say unto you, that in
"Heaven their Angels do always behold the Face of
11. "my Father which is in Heaven. For the Son of
"Man is come to save that which was lost. SECT.
214.
§ 47.
322.

Mat. 18. 12. "HOW think ye? If a Man have an hundred
"Sheep, and one of them be gone astray; doth he
"not leave the ninety and nine, and goeth into the
"Mountains, and seeketh that which is gone astray:
13. "And if so be that he find it, verily I say unto you,
"he rejoiceth more of that Sheep, than of the nine-
14. "ty and nine that went not astray. Even so, it is
"not the Will of your Father which is in Heaven,
"that one of these Little ones should perish. SECT.
215.
§ 392.

Mat. 18. 15. "MOREOVER, if thy Brother shall trespass against
"thee, go and tell him his Fault between thee and
"him alone: if he shall hear thee, thou hast gained
16. "thy Brother. But, if he will not hear thee, then
"take with thee one or two more; that in the Mouth
"of two or three Witnesses every Word may be esta-
17. "blished. And if he shall neglect to hear them,
"tell it unto the Church: But if he neglect to hear
"the Church, let him be unto thee as an Heathen
"Man and a Publican. SECT.
216.
§ 301.

Mat. 18. 18. "VERILY I say unto you, Whatsoever ye shall
"bind on Earth, shall be bound in Heaven; and
"whatsoever ye shall loose on Earth, shall be loosed
"in SECT.
217.

Mat. 18. 19. " in Heaven". Again I say unto you, that if two
 " of you shall agree on Earth, as touching any thing
 " that they shall ask, it shall be done for them of
 20. " my Father which is in Heaven: For where two
 " or three are gathered together in my Name, there
 " am I in the midst of them.

SECT.
 217.
 § 195.
 489.

Mat. 18. 21. THEN came *Peter* to him, and said, " Lord, how
 " oft shall my Brother sin against me, and I forgive
 22. " him? till seven Times?" *Jesus* saith unto him, " I
 " say not unto thee till seven Times; but until se-
 23. " venty times seven^b." Therefore is the Kingdom of
 " Heaven likened unto a certain King, which would
 24. " take Account of his Servants: And when he had
 " begun to reckon, one was brought unto him, which
 25. " owed him ten thousand Talents: But forasmuch as
 " he had not to pay, his Lord commanded him to
 " be sold, and his Wife, and Children, and all that
 26. " he had; and Payment to be made. The Servant
 " therefore fell down and worshipped him, saying,
 " Lord, have Patience with me, and I will pay thee
 27. " all." Then the Lord of that Servant was moved
 " with Compassion and loosed him, and forgave
 " him the Debt.
 28. " But the same Servant went out, and found one
 " of his Fellow-servants, which owed him an hun-
 " dred Pence: and he laid Hands on him, and
 " took him by the Throat, saying, " Pay me that
 29. " thou owest." And his Fellow-servant fell down
 " at his Feet, and besought him, saying, " Have
 30. " Patience with me, and I will pay thee all." And
 " he would not; but went and cast him into Prison,
 " till he should pay the Debt.
 31. " So when his Fellow-servants saw what was done,
 " they were very sorry; and came and told unto
 32. " their Lord all that was done. Then his Lord,
 " after that he had called him, said unto him, " O
 " thou wicked Servant! I forgave thee all that Debt,
 " because

SECT.
 218.
 § 301.

Mat. 18. 33. "because thou desiredst me: Shouldst not thou also
 34. "have had Compassion on thy Fellow-servant, even
 35. "as I had Pity on thee?" And his Lord was wroth;
 "and delivered him to the Tormentors, till he should
 "pay all that was due unto him. So likewise shall
 "my heavenly Father do also unto you, if ye from
 "your Hearts forgive not every one his Brother their
 "Trespases."

SECT.
218.

§ 108.
304.

John 7. 2. Now the Jews Feast of Tabernacles was at hand.
 3. His Brethren therefore said unto him, "Depart hence,
 "and go into Judea; that thy Disciples also may see
 4. "the Works that thou dost: For there is no Man
 "that doth any thing in secret, and he himself seek-
 "eth to be known openly: If thou do these Things,
 5. "shew thyself unto the World." (For neither did
 6. his Brethren believe in him.) Then Jesus said unto
 them, "My Time is not yet come^b; but your Time
 7. "is always ready. The World cannot hate you, but
 "me it hateth, because I testify of it that the Works
 8. "thereof are evil. Go ye up unto this Feast: I go
 "not up yet unto this Feast; for my Time is not
 "yet full come."
 9. When he had said these Words unto them, he
 10. abode still in Galilee. But when his Brethren were
 gone up, then went he also up unto the Feast; not
 openly, but as it were in secret.

SECT.
219.
Note.

§ 227.

Mat. 19. 1. AND it came to pass, when Jesus had finished
 these Sayings,

SECT.
220.

Mark 10. 1. he arose from thence,

Mat. 19. 1. and departed from Galilee.

Luke 9. 51. AND it came to pass, when the Time was come
 that he should be received up, he stedfastly set his
 52. Face to go to Jerusalem; and sent Messengers be-
 fore his Face; and they went and entred into a Vil-
 53. lage of the Samaritans, to make ready for him. And
 they

SECT.
221.
Note.
N. 283. 6.

Luke 9.53. they did not receive him, because his Face was as though he would go to *Jerusalem* ^a.

SECT.
221.

54. AND when his Disciples *James* and *John* saw this, they said, "Lord, wilt thou that we command Fire
55. "to come down from Heaven, and consume them,
56. "even as *Elias* did?" But he turned, and rebuked them, and said, "Ye know not what Manner of
"Spirit ye are of: For the Son of Man is not come
"to destroy Mens Lives, but to save them." And they went to another Village.

^a § 50.
SECT.
222.

Luke 9.57. AND it came to pass, that as they went in the Way, a certain Man said unto him, "Lord, I will follow
58. "thee whithersoever thou goest ^b." And *Jesus* said unto him, "Foxes have Holes, and Birds of the
"Air have Nests, but the Son of Man hath not
59. "where to lay his Head." And he said to another; "Follow me." But he said, "Lord, suffer me first
60. "to go and bury my Father." *Jesus* said unto him, "Let the Dead bury their Dead; but go thou, and
61. "preach the Kingdom of God." And another also said, "Lord, I will follow thee; but let me first bid
"them Farewell which are at home at my House."
62. And *Jesus* said unto him, "No Man having put his
"Hand to the Plough, and looking back, is fit for
"the Kingdom of God."

SECT.
223.
N. 152.
and 224.
^b § 152.

CHAP. XXXV.

Luke 10. 1. AFTER these Things, the Lord appointed other
Seventy also, and sent them, two and two ^c,
before his Face, into every City and Place, whither
2. he himself would come. Therefore said he unto them, "The Harvest truly is great, but the Labour-
"ers are few: pray ye therefore the Lord of the
"Harvest, that he would send forth Labourers into
3. "his Harvest ^d. Go your ways; behold, I send you
4. "forth as Lambs among Wolves ^e. Carry neither
"Purse,

SECT.
224.
Note.
§ 163.

^d § 162.
^e § 164.

Luke 10. 4. " Purse, nor Scrip, nor Shoes; and salute no Man
 5. " by the Way. And into whatsoever House ye en-
 6. " ter, first say, " Peace be to this House." And, if
 " the Son of Peace be there, your Peace shall rest
 7. " upon it: if not, it shall turn to you again^b. And
 " in the same House remain, eating and drinking
 " such Things as they give: (for the Labourer is
 " worthy of his Hire^c.) Go not from House to House.
 8. " And into whatsoever City ye enter, and they re-
 " ceive you, eat such Things as are set before you:
 9. " And heal the Sick that are therein; and say unto
 " them, " The Kingdom of God is come nigh unto
 10. " you^d." But into whatsoever City ye enter, and
 " they receive you not; go your ways out into the
 11. " Streets of the same, and say, " Even the very Dust
 " of your City, which cleaveth on us, we do wipe
 " off against you^e: Notwithstanding, be ye sure of
 " this, that the Kingdom of God is come nigh unto
 12. " you." But I say unto you, that it shall be more
 " tolerable in that Day for *Sodom*, than for that Ci-
 13. " ty^f. (Wo unto thee, *Chorazin*; wo unto thee,
 " *Bethsaida*: for if the mighty Works had been done
 " in *Tyre* and *Sidon*, which have been done in you,
 " they had a great while ago repented, sitting in
 14. " Sackcloth and Ashes. But it shall be more toler-
 " able for *Tyre* and *Sidon* at the Judgment than for
 15. " you^g. And thou, *Capernaum*, which art exalted
 16. " to Heaven, shalt be thrust down to Hell^h.) He
 " that heareth you heareth me; and he that despis-
 " eth you, despiseth me: and he that despiseth me,
 " despiseth him that sent meⁱ.

SECT.

224.

§ 163.

§ 163.

§ 163.

§ 163.

§ 163.

§ 163.

N. 121.

§ 121.

§ 121.

§ 210.

374.

John 7. 11. THEN the *Jews* sought him at the Feast, and said,
 12. " Where is he?" And there was much murmuring
 among the People, concerning him; for some said,
 " He is a good Man:" Others said, " Nay, but he
 13. " deceiveth the People^k." Howbeit, no Man spake
 openly of him, for fear of the *Jews*^l.

SECT.

225.

Note.

§ 44.

§ 238.

Now

John 7. 14. Now about the midst of the Feast, *Jesus* went up
 15. into the Temple, and taught. And the *Jews* mar-
 velled, saying, "How knoweth this Man Letters,
 16. "having never learned?" *Jesus* answered them, § 160.
 and said, "My Doctrine is not mine, but his that
 17. "sent me". If any Man will do his Will, he shall § 235.
 "know of the Doctrine, whether it be of God, or
 18. "whether I speak of myself. He that speaketh of
 "himself, seeketh his own Glory: but he that seek-
 "eth his Glory that sent him, the same is true, and
 19. "no Unrighteousness is in him. Did not *Moses* give
 "you the Law? And yet none of you keepeth the
 20. "Law. Why go ye about to kill me?" The Peo- § 183.
 ple answered, and said, "Thou hast a Devil: Who § 236.
 21. "goeth about to kill thee?" *Jesus* answered, and
 said unto them, "I have done one Work, and ye
 22. "all marvel. *Moses* therefore gave unto you Cir-
 "cumcision, (not because it is of *Moses*, but of the
 "Fathers:) and ye, on the Sabbath-day, circumcise
 23. "a Man. If a Man, on the Sabbath-day, receive Cir-
 "cumcision, that the Law of *Moses* should not be
 "broken; are ye angry at me, because I have made
 "a Man every whit whole on the Sabbath-day?" § 57, 58.
 24. "Judge not according to the Appearance, but judge
 "righteous Judgment."

John 7. 25. THEN said some of them of *Jerusalem*, "Is not § S E C T.
 26. "this he whom they seek to kill? But lo, he speak- 227.
 "eth boldly, and they say nothing unto him. Do
 "the Rulers know, indeed, that this is the very
 27. "*Christ*? Howbeit, we know this Man, whence he
 "is: but when *Christ* cometh, no Man knoweth
 28. "whence he is." Then cried *Jesus* in the Temple,
 as he taught, saying, "Ye both know me; and ye
 "know whence I am. I am not come of my self:
 "but he that sent me is true; whom ye know not:
 29. "but I know him; for I am from him, and he hath
 "sent

- John 7. 30. "sent me." Then they fought to take him; but
no Man laid Hands on him, because his Hour was
31. not yet come^a. And many of the People believed
on him, and said, "When *Christ* cometh, will he
"do more Miracles than these which this Man hath
"done?"
32. THE Pharisees heard that the People murmured
such Things concerning him: and the Pharisees,
and the Chief Priests, sent Officers to take him.
33. Then said *Jesus* unto them, "Yet a little while am
"I with you; and then I go unto him that sent
34. "me. Ye shall seek me, and shall not find me:
35. "and where I am, thither ye cannot come^b." Then
said the *Jews* among themselves, "Whither will he
"go, that we shall not find him? will he go unto
"the Dispersed among the Gentiles, and teach the
36. "Gentiles? What manner of Saying is this that he
"said, "Ye shall seek me, and shall not find me:
"and where I am, thither ye cannot come?"

SECT.
227.

^a § 219.
234.

SECT.
228.

^b § 235.

CHAP. XXXVI.

- John 7. 37. IN the last Day, that great Day of the Feast, *Jesus*
stood, and cried, saying, "If any Man thirst, let
38. "him come unto me and drink^c. He that belie-
"veth on me, (as the Scripture hath said,) out of
39. "his Belly shall flow Rivers of living Water." But
this he spake of the Spirit, which they that believe
on him should receive. (For the Holy Ghost was
not yet given, because that *Jesus* was not yet glori-
40. fied^d.) Many of the People, therefore, when they
heard this Saying, said, "Of a Truth, this is the
41. "Prophet^e." Others said, "This is the *Christ*."
But some said, "Shall *Christ* come out of *Galilee*?
42. "Hath not the Scripture said, that *Christ* cometh of
"the Seed of *David*^f; and out of the Town of
43. "*Bethlehem*, where *David* was^h?" So there was a
44. Division among the People because of himⁱ: And

SECT.
229.

^c § 50.

^d § 394.

^e § 171.

^f § 40.

^g Psal.
cxxxii. 11.
^h Mic. v.

ⁱ § 12.

§ 238.

- John 7. 44. some of them would have taken him; but no Man
laid Hands on him. S E C T.
229.
- John 7. 45. "Then came the Officers to the Chief Priests
and Pharisees"; and they said unto them, "Why
46. "have ye not brought him?" The Officers an-
47. swered, "Never Man spake like this Man." Then
48. answered them the Pharisees, "Are ye also decei-
ved? Have any of the Rulers, or of the Pharisees,
49. "believed on him?" But this People, who knoweth
"not the Law, are cursed."
50. NICODEMUS saith unto them, (he that came to
51. *Jesus* by Night^b, being one of them) "Doth our
"Law judge any Man, before it hear him, and know
52. "what he doth?" They answered, and said unto
him, "Art thou also of *Galilee*? Search and look,
"for out of *Galilee* ariseth no Prophet." And every
Man went unto his own House.
- John 8. 1. JESUS went unto the *Mount of Olives*. S E C T.
232.
- John 8. 2. 'AND early in the Morning he came again into
the Temple: and all the People came unto him;
3. and he sat down, and taught them. And the Scribes
and Pharisees brought unto him a Woman taken in
Adultery: and when they had set her in the midst,
4. they say unto him, "Master, this Woman was taken
5. "in Adultery, in the very Act. Now *Moses*, in the
"Law, commanded that such should be stoned":
6. "but what sayest thou?" This they said, tempting
him, that they might have to accuse him. But *Jesus*
stooped down, and with his Finger wrote on the
7. Ground, as though he heard them not. So, when
they continued asking him, he lift up himself, and
said unto them, "He that is without Sin among
8. "you, let him first cast a Stone at her." And again
9. he stooped down, and wrote on the Ground. And
they which heard it, being convicted by their own
Conscience, went out, one by one, beginning at the
eldest,

S E C T.
230.
§ 228.

S E C T.
231.
§ 46.

S E C T.
232.

S E C T.
233.

^c Lev.xx.
10.

John 8. 9. eldest, even unto the last: and *Jesus* was left alone, S E C T.
 10. and the Woman standing in the midst. When *Jesus* 233.
 had lift up himself, and saw none but the Woman,
 he said unto her, "Woman, where are those thine
 11. "Accusers? hath no Man condemned thee?" She
 said, "No Man, Lord." And *Jesus* said unto her,
 "Neither do I condemn thee: Go, and sin no
 "more."

John 8. 12. THEN spake *Jesus* again unto them, saying, "I S E C T.
 "am the Light of the World": He that followeth 234.
 "me shall not walk in Darkness, but shall have the § 47.
 "Light of Life." The Pharisees therefore said unto 237.
 13. him, "Thou bearest record of thyself: thy Record
 14. "is not true". *Jesus* answered, and said unto them, § 60.
 "Though I bear record of myself, yet my Record
 "is true: for I know whence I come, and whither
 "I go: but ye cannot tell whence I come, and § 238.
 15. "whither I go. Ye judge after the Flesh: I judge
 16. "no Man: And yet, if I judge, my Judgment is
 "true: for I am not alone, but I, and the Father
 17. "that sent me. It is also written in your Law, that
 18. "the Testimony of two Men is true". I am one d Deut.
 "that bear witness of myself; and the Father that xix. 15.
 19. "sent me, beareth witness of me." Then said they
 unto him, "Where is thy Father?" *Jesus* answer-
 ed, "Ye neither know me, nor my Father: if ye
 "had known me, ye should have known my Father
 20. "also". These Words spake *Jesus* in the Treasury, § 334.
 as he taught in the Temple: and no Man laid Hands
 on him; for his Hour was not yet come. § 227.

John 8. 21. THEN said *Jesus* again unto them, "I go my S E C T.
 "way: and ye shall seek me, and shall die in your 235.
 "Sins. Whither I go ye cannot come". Then said § 228.
 22. the *Jews*, "Will he kill himself? because he saith, 377.
 "Whither I go ye cannot come." And he said unto
 23. "them, Ye are from Beneath; I am from Above": h § 49.
 "Ye 31.

- John 8. 23. "Ye are of this World; I am not of this World: SECT.
 24. "I said therefore unto you, that ye shall die in your 235.
 "Sins^a: for if ye believe not that I am he, ye shall^a § 21.
 25. "die in your Sins^b." Then said they unto him, § 49.
 "Who art thou?" And *Jesus* said unto them, "E-
 "ven the same that I said unto you from the Begin-
 26. "ning. I have many Things to say, and to judge
 "of you: but he that sent me is true; and I speak
 "to the World those Things which I have heard of
 27. "him^c." They understood not that he spake unto^c § 49.
 28. them of the Father. Then said *Jesus* unto them,
 "When ye have lift up the Son of Man, then shall
 "ye know that I am he^d; and that I do nothing of^d § 46.
 "myself^e; but as the Father hath taught me, I^e 332.
 29. "speak these Things^f: And he that sent me is with^f § 59.
 "me: the Father hath not left me alone; for I do § 226.
 30. "always those Things that please him." As he spake 334.
 these Words, many believed on him.

C H A P. XXXVII.

- John 8. 31. THEN said *Jesus* to those *Jews* which believed SECT.
 on him, "If ye continue in my Word, then 236.
 "are ye my Disciples indeed; and ye shall know
 32. "the Truth; and the Truth shall make you free."
 33. They answered him, "We be *Abraham's* Seed^g, and^g § 34.
 "were never in Bondage to any Man: how sayest
 34. "thou, "Ye shall be made free?" *Jesus* answered
 them, "Verily, verily, I say unto you, Whosoever
 35. "committeth Sin, is the Servant of Sin. And the
 "Servant abideth not in the House for ever, but the
 36. "Son abideth ever. If the Son therefore shall make
 37. "you free, ye shall be free indeed. I know that
 "ye are *Abraham's* Seed; but ye seek to kill me^h,^h § 183.
 38. "because my Word hath no Place in you. I speak
 "that which I have seen with my Father; and ye
 "do that which ye have seen with your Father."
 39. They answered, and said unto him, "*Abraham* is
 "our

- John 8. 39. "our Father." *Jesus* saith unto them, "If ye were
 40. "*Abraham's* Children, ye would do the Works of
 41. "*Abraham*: But now ye seek to kill me; a Man
 42. "that hath told you the Truth, which I have heard
 43. "of God: this did not *Abraham*. Ye do the Deeds
 44. "of your Father." Then said they to him, "We
 45. "were not born of Fornication; we have one Fa-
 46. "ther, even God." *Jesus* said unto them, "If God
 47. "were your Father, ye would love me, for I pro-
 48. "ceeded forth, and came from God: neither came
 49. "I of myself: but he sent me. Why do ye not
 50. "understand my Speech? even because ye cannot
 51. "hear my Word. Ye are of your Father the De-
 52. "vil: and the Lusts of your Father ye will do: he
 53. "was a Murderer, from the Beginning, and abode
 54. "not in the Truth, because there is no Truth in
 "him. When he speaketh a Lye, he speaketh of
 "his own; for he is a Lyar, and the Father of it.
 "And because I tell you the Truth, ye believe me
 "not. Which of you convinceth me of Sin? And
 "if I say the Truth, why do ye not believe me?
 "He that is of God, heareth God's Words; ye there-
 "fore hear them not, because ye are not of God."
 Then answered the *Jews*, and said unto him, "Say
 "we not well, that thou art a *Samaritan*, and hast a
 "Devil?" *Jesus* answered, "I have not a Devil;
 "but I honour my Father, and ye do dishonour me.
 "And I seek not mine own Glory: there is One
 "that seeketh and judgeth. Verily, verily, I say
 "unto you, If a Man keep my Saying, he shall ne-
 "ver see Death." Then said the *Jews* unto him,
 "Now we know that thou hast a Devil: *Abraham*
 "is dead, and the Prophets; and thou sayest, "If
 "a Man keep my Saying, he shall never taste of
 "Death." Art thou greater than our Father *Abra-*
 "*ham*, which is dead? And the Prophets are dead;
 "Whom makest thou thyself?" *Jesus* answered,
 "If I honour myself, my Honour is nothing: it is
 H h "my

SECT.
236.

§ 226.

§ 226.

- John 8. 54. "my Father that honoureth me; of whom ye say, S E C T. 236.
 55. "that he is your God: yet ye have not known him:
 "but I know him: and if I should say, I know him
 "not, I shall be a Lyar like unto you: but I know
 56. "him, and keep his Saying. Your Father *Abraham*
 "rejoyced to see my Day; and he saw it, and was
 57. "glad." Then said the *Jews* unto him, "Thou
 "art not yet fifty Years old; and hast thou seen
 58. "*Abraham*?" *Jesus* said unto them, "Verily, ve-
 "rily, I say unto you, before *Abraham* was, I am."
 59. Then took they up Stones to cast at him: but *Jesus* § 282.
 hid himself, and went out of the Temple, going
 through the midst of them; and so passed by. § 59. 283.

C H A P. XXXVIII.

- John 9. 1. **A**ND as *Jesus* passed by, he saw a Man which S E C T. 237.
 2. was blind from his Birth: and his Disciples § 193. 321.
 asked him, saying, "Master, who did sin, this Man,
 3. "or his Parents, that he was born blind?" *Jesus*
 answered, "Neither hath this Man sinned, nor his
 "Parents; but that the Works of God should be
 4. "made manifest in him". I must work the Works § 304.
 "of him that sent me, while it is Day: the Night
 5. "cometh, when no Man can work. As long as I
 "am in the World, I am the Light of the World". § 234. 332.
 6. When he had thus spoken, he spat on the Ground,
 and made Clay of the Spittle; and he anointed the
 7. Eyes of the blind Man with the Clay, and said unto
 him, "Go wash in the Pool of *Siloam*" (which
 is, by Interpretation, Sent.) He went his way, there-
 8. fore, and washed, and came seeing. The Neigh-
 bours, therefore, and they which before had seen him,
 that he was blind, said, "Is not this he that sat and
 9. "begged?" Some said, "This is he." Others said,
 10. "He is like him." But he said, "I am he." There-
 fore said they unto him, "How were thine Eyes
 11. "opened?" He answered, and said, "A Man,
 "that

- John 9. 11. "that is called *Jesus*, made Clay and anointed mine
 12. "Eyes, and said unto me, "Go to the Pool of *Si-*
 13. "*loam*, and wash:" and I went, and washed; and
 14. "I received Sight." Then said they unto him,
 15. "Where is he?" He said, "I know not."
 16. THEY brought to the Pharisees him that afore-
 17. time was blind. And it was the Sabbath-day when
 18. *Jesus* made the Clay, and opened his Eyes^a. Then
 19. again the Pharisees also asked him, how he had re-
 20. ceived his Sight: He said unto them, "He put Clay
 21. "upon mine Eyes, and I washed, and do see."
 22. Therefore said some of the Pharisees, "This Man
 23. "is not of God, because he keepeth not the Sab-
 24. "bath-day." Others said, "How can a Man that
 25. "is a Sinner do such Miracles?" And there was a
 26. Division among them^b. They say unto the blind Man
 again, "What sayest thou of him, that he hath o-
 pened thine Eyes?" He said, "He is a Prophet."
 But the *Jews* did not believe concerning him, that
 he had been blind, and received his Sight, until they
 called the Parents of him that had received his Sight:
 And they asked them, saying, "Is this your Son, who
 ye say was born blind? How then doth he now
 see?" His Parents answered them, and said, "We
 know that this is our Son; and that he was born
 blind: but by what Means he now seeth, we know
 not: or who hath opened his Eyes, we know not:
 "He is of Age, ask him; he shall speak for himself."
 These Words spake his Parents, because they feared
 the *Jews*^c: for the *Jews* had agreed already, that if
 any Man did confess that he was *Christ*, he should be
 put out of the Synagogue: therefore said his Parents,
 "He is of Age, ask him." Then again called they
 the Man that was blind, and said unto him, "Give
 God the Praise: we know that this Man is a Sin-
 ner." He answered, and said, "Whether he be
 a Sinner, or no, I know not: One Thing I know;
 that whereas I was blind, now I see." Then said
 they

SECT.

237.

SECT.

238.

§ 86.

277.

§ 229.

242.

§ 225.

333.

- John 9. 26. they to him again, "What did he to thee? How
 27. "opened he thine Eyes?" He answered them, "I
 "have told you already, and ye did not hear:
 "wherefore would ye hear it again? will ye also
 28. "be his Disciples?" Then they reviled him, and
 said, "Thou art his Disciple; but we are *Moses*
 29. "Disciples: We know that God spake unto *Moses*:
 "as for this Fellow, we know not from whence he
 30. "is." The Man answered, and said unto them, "§ 234.
 "Why, herein is a marvellous Thing, that ye know
 "not from whence he is; and yet he hath opened
 31. "mine Eyes. Now we know that God heareth not
 "Sinners: But if any Man be a Worshipper of God,
 32. "and doth his Will, him he heareth. Since the
 "World began was it not heard that any Man o-
 33. "pened the Eyes of one that was born blind. If
 "this Man were not of God, he could do nothing."
 34. They answered, and said unto him, "Thou wast al-
 "together born in Sins; and dost thou teach us?"
 And they cast him out^b.
 35. JESUS heard that they had cast him out: And, S E C T.
 when he had found him, he said unto him, "Dost 239.
 36. "thou believe on the Son of God?" He answer- Note.
 ed, and said, "Who is he, Lord, that I might be- c § 194.
 37. "lieve on him?" And *Jesus* said unto him, "Thou 304.
 "hast both seen him; and it is he that talketh with
 38. "thee." And he said, "Lord, I believe." And
 he worshipped him^d.
 John 9. 39. AND *Jesus* said, "For Judgment I am come into S E C T.
 "this World; that they which see not, might see; 240.
 "and that they which see, might be made blind."
 40. And some of the Pharisees, which were with him,
 heard these Words, and said unto him, "Are we
 41. "blind also?" *Jesus* said unto them, "If ye were
 "blind, ye would have no Sin: but now ye say,
 "We see:" therefore your Sin remaineth."

CHAP. XXXIX.

John 10. 1.

- “**V**ERILY, verily, I say unto you, He that entreth not by the Door into the Sheep-fold, but climbeth up some other Way, the same is a Thief and a Robber: But he that entreth in by the Door, is the Shepherd of the Sheep: To him the Porter openeth; and the Sheep hear his Voice: and he calleth his own Sheep by Name; and leadeth them out: And when he putteth forth his own Sheep, he goeth before them, and the Sheep follow him; for they know his Voice: And a Stranger will they not follow; but will flee from him: for they know not the Voice of Strangers.”
6. This Parable spake *Jesus* unto them; but they understood not what Things they were which he spake unto them. Then said *Jesus* unto them again, “Verily, verily, I say unto you, I am the Door of the Sheep: All that ever came before me, are Thieves and Robbers; but the Sheep did not hear them. I am the Door: By me if any Man enter in, he shall be saved; and shall go in and out, and find Pasture. The Thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have Life^a; and that they might have it more abundantly. I am the good Shepherd: the good Shepherd giveth his Life for the Sheep: But he that is an Hireling, and not the Shepherd, whose own the Sheep are not, seeth the Wolf coming, and leaveth the Sheep, and fleeth: and the Wolf catcheth them, and scattereth the Sheep. The Hireling fleeth, because he is an Hireling, and careth not for the Sheep. I am the good Shepherd, and know my Sheep, and am known of mine. As the Father knoweth me, even so know I the Father^b: And I lay down my Life for the Sheep^c. And other Sheep I have, which are

SECT.
241.

^a § 179.

^b § 179.

^c 244.
§ 320.

- John 10. 16. "not of this Fold: them also I must bring; and
 "they shall hear my Voice: and there shall be one
 17. "Fold, and one Shepherd. Therefore doth my Fa-
 "ther love me, because I lay down my Life, that
 18. "I may take it again. No Man taketh it from me;
 "but I lay it down of myself: I have Power to lay
 "it down; and I have Power to take it again. This
 "Commandment I have received of my Father.
 19. THERE was a Division therefore again among the
 20. *Jews*, for these Sayings^a: and many of them said,
 "He hath a Devil, and is mad; why hear ye him?"
 21. Others said, "These are not the Words of him that
 "hath a Devil: Can a Devil open the Eyes of the
 "Blind?"
- Luk. 10. 17. AND the Seventy returned again with Joy, saying,
 "Lord, even the Devils are subject unto us, through
 18. "thy Name." And he said unto them, "I beheld
 19. "*Satan*, as Lightning, fall from Heaven. Behold, I
 "give unto you Power to tread on Serpents, and
 "Scorpions, and over all the Power of the Enemy:
 20. "and nothing shall by any means hurt you^b. Not-
 "withstanding, in this rejoice not, that the Spirits
 "are subject unto you: but rather rejoice, because
 "your Names are written in Heaven."
 21. IN that Hour *Jesus* rejoiced in Spirit, and said,
 "I thank thee, O Father, Lord of Heaven and
 "Earth, that thou hast hid these Things from the
 "Wise and Prudent, and hast revealed them unto
 "Babes: even so Father, for so it seemed good in
 22. "thy Sight. All Things are delivered to me of my
 "Father^c, and no Man knoweth who the Son is,
 "but the Father; and who the Father is but the Son,
 "and he to whom the Son will reveal him^d."
 23. AND he turned him unto his Disciples, and said
 privately, "Blessed are the Eyes which see the Things
 24. "that ye see: For I tell you, that many Prophets
 "and Kings have desired to see those Things which
 "ye

SECT.
241.SECT.
242.
§ 238.SECT.
243.
Note.

§ 498.

SECT.
244.
§ 122.§ 122.
389.

§ 122.

SECT.
245.

Luk. 10. 24. "ye see, and have not seen them: and to hear
"those Things which ye hear, and have not heard
"them".

SECT.
245.

§ 137.

Luk. 10. 25. AND behold, a certain Lawyer stood up, and
tempted him, saying, "Master, what shall I do to

SECT.
246.

26. "inherit eternal Life?" He said unto him, "What

§ 133.

27. "is written in the Law? How readest thou?" And

he, answering, said, "Thou shalt love the Lord thy

"God, with all thy Heart, and with all thy Soul,

"and with all thy Strength, and with all thy Mind;

28. "and thy Neighbour as thy self." And he said unto

him, "Thou hast answered right: this do, and thou

"shalt live."

29. BUT he, willing to justify himself, said unto Je-

SECT.
247.

30. sus, "And who is my Neighbour?" And Jesus an-

swering, said, "A certain Man went down from Je-

"rusalem to Jericho; and fell among Thieves, which

"stripped him of his Raiment, and wounded him,

31. "and departed, leaving him half dead. And by

"Chance there came down a certain Priest that

"Way; and when he saw him, he passed by on the

32. "other Side: And likewise a Levite, when he was

"at the Place, came and looked on him, and pas-

33. "sed by on the other Side. But a certain Samari-

"tan, as he journeyed, came where he was; and

"when he saw him, he had Compassion on him;

34. "and went to him, and bound up his Wounds,

"pouring in Oyl and Wine; and set him on his

"own Beast, and brought him to an Inn, and took

35. "care of him. And on the Morrow, when he de-

"parted, he took out two Pence, and gave them

"to the Host, and said unto him, Take care of

"him; and whatsoever thou spendest more, when

36. "I come again I will repay thee." Which of these

"three thinkest thou was Neighbour unto him that

37. "fell among the Thieves?" And he said, "He

"that

Luk. 10. 37. "that shewed Mercy on him." Then said *Jesus* unto him, "Go, and do thou likewise." S E C T.
247.

C H A P. XL.

Luk. 10. 38. **N**OW it came to pass, as they went, that he entered into a certain Village^a; and a certain Woman, named *Martha*, received him into her House: S E C T.
248.
^a § 304.
 39. And she had a Sister called *Mary*, which also sat at
 40. *Jesus* Feet, and heard his Word: But *Martha* was cumbred about much Serving; and came to him, and said, "Lord, dost thou not care, that my Sister hath
 41. "left me to serve alone? bid her therefore that she
 41. "help me." And *Jesus* answered, and said unto her, "*Martha, Martha*, thou art careful and trou-
 42. "bled about many Things; but one Thing is need-
 42. "ful; and *Mary* hath chosen that good Part which
 "shall not be taken away from her."

Luke 11. 1. **A**ND it came to pass, that as he was praying^b in a certain Place, when he ceased, one of his Disciples said unto him, "Lord, teach us to pray, as *John* also taught his Disciples." And he said unto them, S E C T.
249.
N. 221.
^b § 203.
 2. "When ye pray, say, "OUR Father, which art
 "in Heaven, hallowed be thy Name; thy Kingdom
 3. "come; thy Will be done, as in Heaven, so in Earth;
 4. "give us, Day by Day, our daily Bread; and forgive
 "us our Sins; for we also forgive every one that is
 "indebted to us: and lead us not into Temptation,
 "but deliver us from Evil."

5. **A**ND he said unto them, "Which of you shall S E C T.
250.
 "have a Friend; and shall go unto him at Midnight,
 "and say unto him, "Friend, lend me three Loaves;
 6. "for a Friend of mine, in his Journey, is come to
 "me, and I have nothing to set before him." And
 7. "he from within shall answer, and say, "Trouble
 "me not: the Door is now shut, and my Children
 "are with me in Bed; I cannot rise and give thee."
 "I say

- Luke. 11. 8. " I say unto you, though he will not rise and give
 " him, because he is his Friend, yet, because of his
 " Importunity, he will rise and give him as much
 9. " as he needeth". And I say unto you, Ask, and it
 " shall be given you: seek, and ye shall find: knock,
 10. " and it shall be opened unto you: for every one
 " that asketh, receiveth; and he that seeketh, find-
 " eth; and to him that knocketh, it shall be open-
 11. " ed". If a Son shall ask Bread of any of you that
 " is a Father, will he give him a Stone? or, if he
 12. " ask a Fish, will he give him a Serpent? Or,
 " if he ask an Egg, will he offer him a Scorpion?
 13. " If ye then, being evil, know how to give good
 " Gifts unto your Children; how much more shall
 " your heavenly Father give the Holy Spirit to them
 " that ask him".
- Luk. 11. 14. AND he was casting out a Devil; and it was
 dumb^d: And it came to pass, when the Devil was
 gone out, the Dumb spake; and the People won-
 15. dred: But some of them said, " He casteth out
 " Devils through *Beelzebub*^e, the chief of the De-
 16. " vils." And others, tempting him, sought of him
 17. a Sign from Heaven^f. But he, knowing their
 Thoughts^g, said unto them, " Every Kingdom di-
 " vided against itself, is brought to Desolation; and
 18. " an House divided against an House, falleth: If
 " *Satan* also be divided against himself, how shall
 " his Kingdom stand^h? (because ye say that I cast
 19. " out Devils through *Beelzebub*.) And if I by *Beel-*
 " *zebub* cast out Devils, by whom do your Sons cast
 " them out? therefore shall they be your Judges:
 20. " But if I with the Finger of God cast out Devils,
 " no doubt, the Kingdom of God is come upon you.
 21. " When a strong Man, armed, keepeth his Palace,
 22. " his Goods are in Peace: But when a stronger
 " than he shall come upon him, and overcome him;
 " he taketh from him all his Armour wherein he
 " trusted;

- Luk. 11. 23. " trusted ; and divideth his Spoils^a. He that is not
 " with me, is against me ; and he that gathereth not
 " with me, scattereth^b. S E C T.
251.
§ 128.
§ 211.
24. " When the unclean Spirit is gone out of a Man, S E C T.
252.
 " he walketh through dry Places, seeking Rest : and,
 " finding none, he saith, " I will return unto mine
 25. " House whence I came out." And when he com-
 26. " eth, he findeth it swept, and garnished. Then
 " goeth he, and taketh to him seven other Spirits,
 " more wicked than himself ; and they enter in, and
 " dwell there : and the last State of that Man is worse
 " than the first^c. § 132.
27. AND it came to pass as he spake these Things, a S E C T.
253.
 certain Woman of the Company lift up her Voice,
 and said unto him, " Blessed is the Womb that bare
 " thee, and the Paps which thou hast sucked^d. § 9.
28. But he said, " Yea, rather blessed are they that hear
 " the Word of God, and keep it."
- Luk. 11. 29. AND when the People were gathered thick toge- S E C T.
254.
 ther, he began to say, " This is an evil Generation ;
 " they seek a Sign^e : and there shall no Sign be given § 251.
 30. " it, but the Sign of *Jonas* the Prophet : For as
 " *Jonas* was a Sign unto the *Ninevites*, so shall also
 " the Son of Man be to this Generation^f. § 191.
31. " The Queen of the South shall rise up in the
 " Judgment with the Men of this Generation, and
 " condemn them : for she came from the utmost
 " Parts of the Earth, to hear the Wisdom of *Solo-*
 " *mon* ; and behold, a greater than *Solomon* is here^g. § 131.
32. " The Men of *Nineveh* shall rise up in the Judgment
 " with this Generation ; and shall condemn it : for
 " they repented at the preaching of *Jonas* ; and
 " behold, a greater than *Jonas* is here^h. § 131.
33. " No Man, when he hath lighted a Candle, put- S E C T.
255.
 " teth it in a secret Place, neither under a Bushel,
 " but on a Candlestick, that they which come in
 " may see the Lightⁱ. § 139.

Luk. 11. 34. "THE Light of the Body is the Eye; therefore
 "when thine Eye is single, thy whole Body also is
 "full of Light: but when thine Eye is evil, thy
 35. "Body also is full of Darknes^s: Take heed, there-
 "fore, that the Light which is in thee, be not
 36. "Darkness. If thy whole Body, therefore, be full
 "of Light, having no Part dark, the Whole shall
 "be full of Light, as when the bright Shining of a
 "Candle doth give thee Light."

SECT.
256.
N. 221.

§ 106.

C H A P. XLI.

Luk. 11. 37. **A**ND as he spake, a certain Pharisee besought him
 to dine with him; and he went in, and sat
 38. down to Meat: And when the Pharisee saw it, he
 marvelled, that he had not first washed before Din-
 39. ner. And the Lord said unto him, "Now do ye
 "Pharisees make clean the Outside of the Cup, and
 "the Platter; but your inner Part is full of Raven-
 40. "ing and Wickednes^s. Ye Fools! did not he that
 "made that which is without, make that which is
 41. "within also? But rather give Alms of such Things
 "as ye have, and, behold, all Things are clean unto
 "you.
 42. "But wo unto you, Pharisees; for ye tithe Mint
 "and Rue, and all manner of Herbs; and pass over
 "Judgment, and the Love of God: these ought ye
 "to have done; and not to leave the other un-
 "done".
 43. "Wo unto you, Pharisees; for ye love the up-
 "permost Seats in the Synagogues, and Greetings
 "in the Markets".
 44. "Wo unto you, Scribes and Pharisees, Hypocrites:
 "for ye are as Graves, which appear not; and the
 "Men that walk over them, are not aware of
 "them"
 45. THEN answered one of the Lawyers, and said un-
 to him, "Master, thus saying, thou reproachest us
 "also."

SECT.
257.

§ 183.

§ 355.

§ 355.

§ 353.

SECT.
258.

- Luk. 11. 46. "also." And he said, "Wo unto you also, ye
 "Lawyers; for ye lade Men with Burdens grievous
 "to be born, and ye yourselves touch not the Bur-
 47. "dens with one of your Fingers". Wo unto you, " § 353.
 "for ye build the Sepulchres of the Prophets,
 48. "and your Fathers killed them: Truly ye bear " § 355.
 "witness, that ye allow the Deeds of your Fathers:
 "for they, indeed, killed them, and ye build their
 49. "Sepulchres: Therefore also said the Wisdom of
 "God, "I will send them Prophets and Apostles;
 50. "and some of them they shall slay and persecute:
 "that the Blood of all the Prophets, which was shed
 "from the Foundation of the World, may be re-
 51. "quired of this Generation; from the Blood of *Abel*
 "unto the Blood of *Zacharias*, which perished be-
 "tween the Altar and the Temple: Verily I say un-
 "to you, it shall be required of this Generation". " § 355.
 52. "Wo unto you, Lawyers; for ye have taken away
 "the Key of Knowledge: Ye entred not in your-
 "selves, and them that were entring in, ye hin-
 "dred". " § 355.
 53. AND as he said these Things unto them, the S E C T.
 Scribes and Pharisees began to urge him vehemently, 259.
 and to provoke him to speak of many Things; laying
 54. wait for him, and seeking to catch something out
 of his Mouth that they might accuse him". " § 348.
 Luke 12. 1. IN the mean time, when there were gathered to- S E C T.
 gether an innumerable Multitude of People, inso- 260.
 much that they trode one upon another; he began
 to say unto his Disciples first of all, "Beware of " § 192.
 "the Leaven of the Pharisees, which is Hypocrisy:
 2. "for there is nothing covered, that shall not be re-
 "vealed; neither hid, that shall not be known: " § 164.
 3. "Therefore whatsoever ye have spoken in Darkness,
 "shall be heard in the Light: and that which ye
 "have spoken in the Ear, in Closets, shall be pro-
 "claimed upon the House-tops.

"AND

- Luke 12. 4. " AND I say unto you, my Friends, Be not afraid
 " of them that kill the Body, and, after that, have
 5. " no more that they can do : but I will forewarn
 " you whom you shall fear : Fear him, which, after
 " he hath killed, hath Power to cast into Hell : ; § 164.
 6. " Yea, I say unto you, fear him. Are not five
 " Sparrows sold for two Farthings? and not one of
 7. " them is forgotten before God : But even the very
 " Hairs of your Head are all numbred : Fear not,
 " therefore ; ye are of more Value than many Spar-
 " rows^b. § 164.
 8. " ALSO I say unto you, Whosoever shall confess
 " me before Men, him shall the Son of Man also
 9. " confess before the Angels of God : but he that
 " denieth me before Men, shall be denied before the
 " Angels of God. S E C T. 262.
 10. " AND whosoever shall speak a Word against the
 " Son of Man, it shall be forgiven him ; but unto
 " him that blasphemeth against the Holy Ghost, it
 " shall not be forgiven^d. § 129.
 11. " AND when they shall bring you unto the Syna-
 " gogues, and unto Magistrates, and Powers, take
 " ye no Thought how or what Thing ye shall an-
 12. " swer, or what ye shall say : for the Holy Ghost
 " shall teach you in the same Hour what ye ought
 " to say^e. § 164. 359.
 Luk. 12. 13. AND one of the Company said unto him, " Master,
 " speak to my Brother, that he divide the Inheritance
 14. " with me." And he said unto him, " Man, who
 " made me a Judge, or a Divider among you?"
 15. And he said unto them, " Take heed, and beware
 " of Covetousness : for a Man's Life consisteth not
 " in the Abundance of the Things which he pos-
 " sesseth."
 16. AND he spake a Parable unto them, saying, " The
 " Ground of a certain Rich Man brought forth plen-
 " tifully : and he thought within himself, saying,
 " What

Luk. 12. 17. "What shall I do; because I have no Room where
 18. "to bestow my Fruits?" And he said, "This will
 "I do: I will pull down my Barns, and build great-
 "er; and there will I bestow all my Fruits and my
 19. "Goods: And I will say to my Soul, "Soul, thou
 "hast much Goods laid up for many Years; take
 20. "thine Ease; eat, drink, and be merry." But God
 "said unto him, "Thou Fool! this Night thy Soul
 "shall be required of thee: then whose shall those
 21. "Things be which thou hast provided?" So is he
 "that layeth up Treasure for himself, and is not
 "rich towards God."

S E C T.
266.

C H A P. XLII.

Luk. 12. 22. **A**ND he said unto his Disciples, "Therefore I
 say unto you, Take no Thought for your Life,
 "what ye shall eat; neither for the Body, what ye
 23. "shall put on. The Life is more than Meat; and
 24. "the Body is more than Raiment. Consider the
 "Ravens: for they neither sow, nor reap; which
 "neither have Store-house nor Barn: and God feed-
 "eth them: How much more are ye better than
 25. "the Fowls? And which of you, with taking
 26. "Thought, can add to his Stature one Cubit? If
 "ye then be not able to do that which is least, why
 27. "take ye Thought for the rest? Consider the Lilies,
 "how they grow; they toil not; they spin not: and
 "yet I say unto you, that *Solomon*, in all his Glory,
 28. "was not arrayed like one of these. If then God
 "so clothe the Grass, which is To-day in the Field,
 "and To-morrow is cast into the Oven; how
 "much more will he clothe you; O ye of little
 29. "Faith? And seek not ye what ye shall eat, or
 "what ye shall drink; neither be ye of doubtful
 30. "Mind: For all these Things do the Nations of the
 "World seek after; and your Father knoweth that
 31. "ye have need of these Things. But rather seek

S E C T.
267.

- Luk. 12. 31. " ye the Kingdom of God; and all these Things S E C T.
267.
32. " shall be added unto you ^a. Fear not, little Flock: § 107.
- " for it is your Father's Good Pleasure to give you
- " the Kingdom ^b. § 392.
33. " SELL that ye have and give Alms ^c: provide S E C T.
268.
- " yourselves with Bags which wax not old; a Trea- § 313.
- " sure in the Heavens, that faileth not; where no
34. " Thief approacheth, neither Moth corrupteth: For
- " where your Treasure is, there will your Heart be
- " also ^d. § 105.
35. " LET your Loyns be girded about, and your S E C T.
269.
36. " Lights burning; and ye yourselves like unto Men
- " that wait for their Lord, when he will return from
- " the Wedding; that when he cometh, and knock-
37. " eth, they may open unto him immediately. Blef-
- " sed are those Servants, whom the Lord, when he
- " cometh, shall find watching: Verily I say unto
- " you, that he shall gird himself, and make them to
- " sit down to Meat; and will come forth, and serve
38. " them: And if he shall come in the second Watch,
- " or come in the third Watch, and find them so,
39. " blessed are those Servants. And this know; that
- " if the good Man of the House had known what
- " Hour the Thief would come, he would have
- " watched, and not have suffered his House to be
40. " broken through ^e. Be ye therefore ready also: for § 364.
- " the Son of Man cometh at an Hour when ye think
- " not ^f. § 270.
41. THEN *Peter* said unto him, " Lord, speakest thou S E C T.
270.
42. " this Parable unto us; or even to all?" And the
- Lord said, " Who then is that faithful and wise
- " Steward, whom his Lord shall make Ruler over
- " his Household, to give them their Portion of Meat
43. " in due Season? Blessed is that Servant, whom his
44. " Lord, when he cometh, shall find so doing: Of
- " a Truth I say unto you, that he will make him
45. " Ruler over all that he hath. But and if that Ser-
- " vant shall say in his Heart, " My Lord delayeth
- " his

Luk. 12. 45. "his coming:" and shall begin to beat the Men-
 "servants, and Maidens; and to eat, and drink, and
 46. "to be drunken; The Lord of that Servant will
 "come, in a Day when he looketh not for him,
 "and at an Hour when he is not aware"; and will
 "cut him in sunder; and will appoint him his
 47. "Portion with the Unbelievers^b. And that Servant
 "which knew his Lord's Will, and prepared not
 "himself, neither did according to his Will, shall
 48. "be beaten with many Stripes. But he that knew
 "not, and did commit Things worthy of Stripes,
 "shall be beaten with few Stripes: For unto whom-
 "soever much is given, of him shall much be re-
 "quired; and to whom Men have committed much,
 "of him they will ask the more.

S E C T.
270.^a § 269.
363.^b § 364.

Luk. 12. 49. "I am come to send Fire on the Earth: and what
 50. "will I, if it be already kindled? But I have a Bap-
 "tism to be baptized with^c; and how am I strait-
 51. "ned till it be accomplished! Suppose ye that I am
 "come to give Peace on Earth? I tell you, Nay;
 52. "but rather Division: For, from henceforth, there
 "shall be five in one House divided, three against
 53. "two, and two against three: The Father shall be
 "divided against the Son, and the Son against the
 "Father; the Mother against the Daughter, and the
 "Daughter against the Mother; the Mother-in-law
 "against her Daughter-in-law, and the Daughter-in-
 "law against her Mother-in-law^d."

S E C T.
271.^c § 319.^d § 164.

Luk. 12. 54. AND he said also unto the People, "When ye see
 "a Cloud rise out of the West, straightway ye say,
 55. "There cometh a Shower:" and so it is: And when
 "ye see the South Wind blow, ye say, "There will
 56. "be Heat:" and it cometh to pass. Ye Hypocrites!
 "ye can discern the Face of the Sky, and of the
 "Earth; but how is it that ye do not discern this
 "Time?"

S E C T.
272.

Luk. 12. 57. "Time?" Yea, and why even of yourselves judge ye
"not what is right?" SECT.
272.
§ 191.

Luk. 12. 58. "WHEN thou goest with thine Adversary to the SECT.
273.
"Magistrate, as thou art in the Way, give Diligence
"that thou mayest be delivered from him; lest he
"hale thee to the Judge, and the Judge deliver thee
"to the Officer, and the Officer cast thee into Pri-
59. "son: I tell thee, thou shalt not depart thence, till
"thou hast paid the very last Mite^b." § 96.

C H A P. XLIII.

Luke 13. 1. **T**HERE were present at that Season, some that SECT.
274.
told him of the *Galileans*, whose Blood *Pilate*
2. had mingled with their Sacrifices. And *Jesus*, an-
swering, said unto them, "Suppose ye that these
3. "*Galileans* were Sinners above all the *Galileans*, be-
"cause they suffered such Things? I tell you, Nay:
4. "but except ye repent, ye shall all likewise perish.
"Or those eighteen, upon whom the Tower of *Si-*
5. "*loam* fell, and slew them, think ye that they were
"Sinners above all the Men that dwelt in *Jerusa-*
"lem? I tell you, Nay; but except ye repent, ye
"shall all likewise perish."

Luke 13. 6. HE spake also this Parable: "A certain Man had SECT.
275.
"a Fig-tree planted in his Vineyard; and he came
7. "and sought Fruit thereon, and found none: Then
"said he unto the Dresser of his Vineyard, "Behold,
"these three Years I come, seeking Fruit on this
"Fig-tree, and find none: cut it down; why cum-
8. "breth it the Ground?" And he, answering, said
unto him, "Lord, let it alone this Year also; till I
9. "shall dig about it, and dung it; and if it bear Fruit,
"well; and if not, after that thou shalt cut it
"down."

Luk. 13. 10. AND he was teaching in one of the Synagogues
 11. on the Sabbath; And behold, there was a Woman
 which had a Spirit of Infirmary eighteen Years, and
 was bowed together, and could in no wise lift up
 12. herself. And when *Jesus* saw her, he called her
 unto him, and said unto her, "Woman, thou art
 13. "loosed from thine Infirmary." And he laid his
 Hands on her, and immediately she was made straight,
 and glorified God.

SECT.
276.

14. AND the Ruler of the Synagogue answered with
 Indignation, because that *Jesus* had healed on the
 Sabbath-day; and said unto the People, "There are
 "six Days in which Men ought to work; in them
 "therefore come and be healed, and not on the
 15. "Sabbath-day." The Lord then answered, and
 said, "Thou Hypocrite, doth not each one of you
 "on the Sabbath-day loose his Ox or his Ass from the
 16. "Stall, and lead him away to Watering? And ought
 "not this Woman, being a Daughter of *Abraham*,
 "whom *Satan* hath bound, lo, these eighteen Years,
 17. "be loosed from this Bond on the Sabbath-day?"
 And when he had said these Things, all his Adver-
 saries were ashamed: and all the People rejoiced for
 all the glorious Things that were done by him.

SECT.
277.§ 238.
287.

Luk. 13. 18. THEN said he, "Unto what is the Kingdom of
 19. "God like? and whereunto shall I resemble it? It
 "is like a Grain of Mustard-seed, which a Man
 "took, and cast into his Garden; and it grew, and
 "waxed a great Tree; and the Fowls of the Air
 "lodged in the Branches of it."

SECT.
278.

§ 143.

20. AND again he said, "Whereunto shall I liken
 21. "the Kingdom of God? It is like Leaven, which
 "a Woman took and hid in three Measures of Meal,
 "till the Whole was leavened."

SECT.
279.
§ 144.

22. AND he went through the Cities and Villages,
 teaching, and journeying towards *Jerusalem*.

SECT.
280.
Note.

AND

- John 10. 22. AND it was at *Jerusalem*, the Feast of the De-
 23. dication, and it was Winter: And *Jesus* walked
 24. in the Temple, in *Solomon's* Porch. Then came the
Jews round about him, and said unto him, "How
 25. " long dost thou make us to doubt? If thou be the
 " the *Christ*, tell us plainly." *Jesus* answered them,
 " I told you; and ye believed not: The Works that
 " I do, in my Father's Name, they bear witness of
 26. " me^a: But ye believe not, because ye are not of ^a § 60.
 27. " my Sheep, as I said unto you^b: My Sheep hear ^b § 241.
 " my Voice, and I know them; and they follow me;
 28. " and I give unto them eternal Life^c, and they shall ^c § 391.
 " never perish; neither shall any pluck them out of
 29. " my Hand. My Father, which gave them me, is
 " greater than all^d; and none is able to pluck them ^d § 380.
 30. " out of my Father's Hand. I and my Father are
 " one^e." ^e § 391.
 31. THEN the *Jews* took up Stones again to stone ^{S E C T.}
 32. him^f. *Jesus* answered them, " Many good Works ^{282.}
 " have I shewed you from my Father; for which of ^f § 236.
 33. " those Works do ye stone me?" The *Jews* an-
 swered him, saying, " For a good Work we stone
 " thee not; but for Blasphemy; and because that
 34. " thou, being a Man, makest thyself God." *Jesus*
 answered them, " Is it not written in your Law,
 35. " " I said, Ye are Gods?" If he then called them ^g Psal.
 " Gods, unto whom the Word of God came, (and ^{lxxxii. 6.}
 36. " the Scripture cannot be broken:) Say ye of him
 " whom the Father hath sanctified, " Thou blasphe-
 " mest," because I said, " I am the Son of God?"
 37. " If I do not the Works of my Father, believe me
 38. " not: but if I do, though ye believe not me, be- ^h § 281.
 " lieve the Works^h; that ye may know and believe ^{378.}
 " that the Father is in me, and I in himⁱ." ⁱ § 378.
 39. Therefore they sought again to take him; but he
 escaped out of their Hand^k, and went away again. ^k § 326.

AND

- Mat. 19. 1. AND he came into the Coasts of *Judea*, beyond *Jordan*,
 John 10. 40. into the Place where *John* at first baptized^a;
 Mark 10. 1. And the People resort unto him again, and, as he was
 wont, he taught them again;
 Mat. 20. 2. and great Multitudes followed him; and he healed
 them there.
 John 1. 41. And many resorted unto him, and said, "*John* did
 "no Miracle, but all that *John* spake of this Man
 "were true." And many believed on him there.

SECT.
283.
Note.
§ 37.
N. 37.

CHAP. XLIV.

- Luk. 13. 23. THEN said one unto him, "Lord, are there
 24. "few that be saved?" And he said unto them,
 "Strive to enter in at the strait Gate: for many, I
 "say unto you, will seek to enter in, and shall not
 25. "be able^b. When once the Master of the House is^c § 112.
 "risen up, and hath shut to the Door, and ye begin
 "to stand without, and to knock at the Door, say-
 "ing, "Lord, Lord, open unto us:" and he shall
 "answer, and say unto you, "I know you not,
 26. "whence you are:" then shall ye begin to say, "We
 "have eaten and drunk in thy Presence, and thou
 27. "hast taught in our Streets." But he shall say, "I
 "tell you, I know you not, whence you are: depart
 28. "from me, all ye Workers of Iniquity^c." There^c § 114.
 "shall be Weeping and gnashing of Teeth^d, when^d § 149.
 "ye shall see *Abraham*, and *Isaac*, and *Jacob*, and^e 347.
 "all the Prophets of the Kingdom of God; and
 29. "you yourselves thrust out. And they shall come
 "from the East, and from the West, and from the
 "North, and from the South; and shall sit down in
 30. "the Kingdom of God^e. And behold, there are^e § 116.
 "last, which shall be first; and there are first, which
 "shall be last^f. § 316.

Luk. 13. 31.

THE same Day there came certain of the Pharisees, saying unto him, "Get thee out, and depart

SECT.
285.
N. 283.

32. "hence: for *Herod* will kill thee." And he said unto them, "Go ye and tell that Fox; Behold, I
"cast out Devils, and do Cures To-day, and To-
"morrow, and the third Day I shall be perfected.
33. "Nevertheless, I must walk To-day, and To-mor-
"row, and the Day following: for it cannot be,
"that a Prophet perish out of *Jerusalem*.

34. "O *Jerusalem, Jerusalem*, which killest the Pro-
"phets, and stonest them that are sent unto thee!
"how often would I have gathered thy Children to-
"gether, as an Hen doth gather her Brood under
35. "her Wings; and ye would not? Behold, your
"House is left unto you desolate: and verily I say
"unto you, Ye shall not see me, until the Time
"come when ye shall say, "Blessed is he that com-
"eth in the Name of the Lord".

SECT.
286.
Note.

* § 356.

* § 326.

Luke 14. 1.

AND it came to pass, as he went into the House
of one of the chief Pharisees, to eat Bread, on the
2. Sabbath-day, that they watched him: And behold,
there was a certain Man before him, which had the
3. Dropsy: and *Jesus*, answering, spake unto the Law-
yers and Pharisees, saying, "Is it lawful to heal on
4. "the Sabbath-day?" And they held their Peace:
And he took him, and healed him, and let him go;
5. and answered them, saying, "Which of you shall
"have an Ass, or an Ox, fallen into a Pit, and will
"not straightway pull him out on the Sabbath-
6. "day?" And they could not answer him again
to these Things.

SECT.
287.

* § 277.

Luke 14. 7.

AND he put forth a Parable to those which were
bidden, when he marked how they chose out the chief
8. Rooms; saying unto them, "When thou art bidden
"of any Man to a Wedding, sit not down in the

SECT.
288.

N n

"highest

- Luke 14.8. "highest Room, lest a more honourable Man than
 9. "thou be bidden of him; and he that bad thee
 "and him, come and say to thee, "Give this Man
 "Place;" and thou begin, with Shame, to take the
 10. "lowest Room. But when thou art bidden, go and
 "sit down in the lowest Room; that when he that
 "bad thee cometh, he may say unto thee, "Friend,
 "go up higher:" then shalt thou have Worship in
 "the Presence of them that sit at Meat with thee.
 11. "For whosoever exalteth himself, shall be abased;
 "and he that humbleth himself, shall be exalted." ^a § 210.
 311.
- Luk. 14.12. THEN said he also to him that bad him, "When
 "thou makest a Dinner, or a Supper, call not thy
 "Friends, nor thy Brethren, neither thy Kinsmen,
 "nor thy rich Neighbours; lest they also bid thee
 13. "again, and a Recompence be made thee. But
 "when thou makest a Feast, call the Poor, the Maim-
 "ed, the Lame, the Blind; and thou shalt be blef-
 14. "sed: for they cannot recompense thee: for thou
 "shalt be recompensed at the Resurrection of the
 "Just."
- Luk. 14.15. AND when one of them that sat at Meat with him ^b § 346.
 heard these Things, he said unto him, "Blessed is he
 16. "that shall eat Bread in the Kingdom of God." Then
 said he unto him, "A certain Man made a great Sup-
 17. "per, and bad many; and sent his Servants, at Supper-
 "time, to say to them that were bidden, "Come;
 "for all Things are now ready:" And they all,
 18. "with one Consent, began to make Excuse": The
 "first said unto him, "I have bought a Piece of
 "Ground, and I must needs go and see it: I pray
 19. "thee have me excused:" And another said, "I
 "have bought five Yoke of Oxen, and I go to prove
 20. "them; I pray thee have me excused:" And ano-
 "ther said, "I have married a Wife, and therefore
 21. "I cannot come." So that Servant came, and shewed
 "his

Luk. 14. 21. " his Lord these Things. Then the Master of the
 " House, being angry, said to his Servant, " Go out
 " quickly into the Streets and Lanes of the City;
 " and bring in hither the Poor, and the Maimed,
 22. " and the Halt, and the Blind." And the Servant
 " said, " Lord, it is done, as thou hast commanded;
 23. " and yet there is Room." And the Lord said unto
 " the Servant, " Go out into the Highways and
 " Hedges, and compel them to come in, that my
 24. " House may be filled^a: for I say unto you, that^a § 346.
 " none of those Men which were bidden shall taste
 " of my Supper."

C H A P. XLV.

Luk. 14. 25. **A**ND there went great Multitudes with him: and
 26. he turned, and said unto them, " If any Man
 " come to me, and hate not his Father, and Mother,
 " and Wife, and Children, and Brethren, and Sisters,
 " yea, and his own Life also, he cannot be my Dis-
 27. " ciple^b: And whosoever doth not bear his Cross, ^b § 164.
 28. " and come after me, cannot be my Disciple^c. For ^c § 199.
 " which of you, intending to build a Tower, sitteth
 " not down first, and counteth the Cost, whether
 29. " he have sufficient to finish it? Lest haply, after he
 " hath laid the Foundation, and is not able to finish
 " it, all that behold it begin to mock him, saying,
 30. " This Man began to build, and was not able to fi-
 31. " nish." Or what King, going to make War against
 " another King, sitteth not down first, and consult-
 " eth, whether he be able with Ten thousand, to
 " meet him that cometh against him with Twenty
 32. " thousand? Or else, while the other is yet a great
 " way off, he sendeth an Ambassage, and desireth
 33. " Conditions of Peace. So likewise, whosoever he
 " be of you that forsaketh not all that he hath, he
 34. " cannot be my Disciple. Salt is good: but if the
 " Salt have lost his Savour, wherewith shall it be ^{N. 221.}
 " season-

Luk. 14. 35. "seasoned^a? It is neither fit for the Land, nor yet
 "for the Dunghil, but Men cast it out. He that
 "hath Ears to hear, let him hear^b." SECT.
291.
^a § 213.
^b § 184.

Luke 15. 1. THEN drew near to him all the Publicans, and SECT.
292.
 2. Sinners, for to hear him: And the Pharisees and
 Scribes murmured, saying, "This Man receiveth Sin-
 3. "ners, and eateth with them^c:" And he spake this ^c § 120.
322.
 4. Parable unto them, saying, "What Man of you, ha-
 "ving an hundred Sheep, if he lose one of them,
 "doth not leave the ninety and nine in the Wilder-
 "ness, and go after that which is lost, until he find
 5. "it^d? And when he hath found it, he layeth it on ^d § 215.
 6. "his Shoulders, rejoicing; and when he cometh
 "home, he calleth together his Friends and Neigh-
 "bours, saying unto them, "Rejoice with me; for
 7. "I have found my Sheep which was lost." I say
 "unto you, that likewise Joy shall be in Heaven over
 "one Sinner that repenteth, more than over ninety
 "and nine just Persons, which need no Repentance.
 8. "EITHER what Woman, having ten Pieces of Sil- SECT.
293.
 "ver, if she lose one Piece, doth not light a Candle,
 "and sweep the House, and seek diligently till she
 9. "find it? And when she hath found it, she calleth
 "her Friends and Neighbours together, saying, "Re-
 "joice with me; for I have found the Piece which
 10. "I had lost." Likewise I say unto you, There is
 "Joy in the Presence of the Angels of God over one
 "Sinner that repenteth."

Luk. 15. 11. AND he said, "A certain Man had two Sons: and SECT.
294-
 12. "the younger said unto his Father, "Father, give
 "me the Portion of Goods that falleth to me:"
 13. "And he divided unto them his Living. And, not
 "many Days after, the younger Son gathered all to-
 "gether, and took his Journey into a far Country,
 "and there wasted his Substance with riotous Living.
 14. "And when he had spent all, there arose a mighty
 "Famine

Luk. 15. 15. "Famine in that Land; and he began to be in
"Want: And he went, and joined himself to a
"Citizen of that Country; and he sent him into
16. "his Fields, to feed Swine: And he would fain
"have filled his Belly with the Husks that the Swine
17. "did eat, and no Man gave unto him. And when
"he came to himself, he said, "How many hired
"Servants of my Father's have Bread enough, and
18. "to spare; and I perish with Hunger? I will arise,
"and go to my Father, and will say unto him,
"Father, I have sinned against Heaven, and before
19. "thee, and am no more worthy to be called thy
"Son; make me as one of thy hired Servants." And
20. "he arose, and came to his Father. But when he
"was yet a great way off, his Father saw him, and
"had Compassion on him, and ran, and fell on his
21. "Neck, and kissed him. And the Son said unto him,
"Father, I have sinned against Heaven, and in thy
"Sight, and am no more worthy to be called thy
22. "Son." But the Father said to his Servants, "Bring
"forth the best Robe, and put it on him; and put
"a Ring on his Hand, and Shoes on his Feet;
23. "and bring hither the fatted Calf, and kill it, and
24. "let us eat, and be merry: For this my Son was
"dead, and is alive again; he was lost, and is found.
"And they began to be merry.
25. "Now his elder Son was in the Field; and as he
"came, and drew nigh to the House, he heard Mu-
26. "sick and Dancing. And he called one of the Ser-
27. "vants, and asked what these Things meant. And
"he said unto him, "Thy Brother is come; and
"thy Father hath killed the fatted Calf, because he
28. "hath received him safe and sound." And he was
"angry, and would not go in; therefore came his
29. "Father out, and intreated him. And he, answer-
"ing, said to his Father, "Lo, these many Years do
"I serve thee; neither transgressed I at any time thy
"Commandment; and yet thou never gavest me a

- Luk. 15. 29. "Kid, that I might make merry with my Friends : S E C T.
294.
30. "But as soon as this thy Son was come, which hath
31. "devoured thy Living with Harlots, thou hast killed for him the fatted Calf." And he said unto
32. "him, "Son, thou art ever with me, and all that I have is thine : It was meet that we should make merry, and be glad : for this thy Brother was dead, and is alive again ; and was lost, and is found."

C H A P. XLVI.

- Luke 16. 1. **A**ND he said also unto his Disciples, "There was S E C T.
295.
- "a certain rich Man which had a Steward ;
- "and the same was accused unto him, that he had
2. "wasted his Goods : and he called him, and said unto him, "How is it that I hear this of thee ? Give an Account of thy Stewardship, for thou
3. "mayst be no longer Steward." Then the Steward said within himself, "What shall I do ? for my Lord taketh away from me the Stewardship : I
4. "cannot dig ; to beg I am ashamed. I am resolved what to do, that, when I am put out of my Stewardship, they may receive me into their Houses."
5. "So he called every one of his Lord's Debtors unto him, and said unto the first, "How much owest thou unto my Lord ?" And he said, "An hundred Measures of Oil." And he said unto him,
6. "Take thy Bill, and sit down quickly, and write, Fifty." Then said he to another, "And how much owest thou ?" And he said, "An hundred Measures of Wheat." And he said unto him, "Take
7. "thy Bill, and write, Fourscore." And the Lord commended the unjust Steward, because he had done wisely : for the Children of this World are, in their Generation, wiser than the Children of
8. "Light. And I say unto you, Make to yourselves Friends of the Mammon of Unrighteousness, that, when ye fail, they may receive you into everlasting
9. "Habi-

- Luk. 16. 10. "Habitations. He that is faithful in that which is
 "least, is faithful also in much^a: and he that is
 11. "unjust in the least, is unjust also in much: If
 "therefore ye have not been faithful in the unrighteous
 "Mammon, who will commit to your Trust
 12. "the true Riches? And if ye have not been faithful
 "in that which is another Man's, who shall give you
 "that which is your own? No Servant can serve two
 13. "Masters: for either he will hate the one, and love
 "the other; or he will hold to the one, and despise
 "the other. Ye cannot serve God and Mammon^b." SECT. 295. § 223. § 107.
- Luk. 16. 14. AND the Pharisees also, who were covetous, heard
 15. all these Things; and they derided him: And he
 said unto them, "Ye are they which justify your-
 "selves before Men; but God knoweth your Hearts:
 "for that which is highly esteemed among Men is
 16. "Abomination in the Sight of God. The Law and
 "the Prophets were until *John*^c: since that Time
 "the Kingdom of God is preached, and every Man
 17. "presseth into it. And it is easier for Heaven and
 "Earth to pass, than one Tittle of the Law to
 "fail^d." SECT. 296. § 119. § 94.
- Mark 10. 2. AND the Pharisees came to him, and asked him, SECT. 297.
 Mat. 19. 3. tempting him, and saying unto him, "Is it lawful N. 283.
 "for a Man to put away his Wife for every Cause?"
 Mark 10. 3. And he answered, and said unto them, "What did
 4. "*Moses* command you?" And they said, "*Moses*
 "suffered to write a Bill of Divorcement, and to
 5. "put her away." And *Jesus* answered, and said
 unto them, "For the Hardness of your Heart he
 "wrote you this Precept: But
 Mat. 19. 4. "have ye not read, that he which made them at
 "the Beginning
 Mark 3. 6. "of the Creation, made them Male and Female?
 Mat. 19. 5. "and said, For this Cause shall a Man leave
 Mark 10. 7. "his Father and Mother,
 Mat. 19. 5. "and shall cleave to his Wife; and they twain shall
 "be

- Mat. 19. 6. "be one Flesh: Wherefore they are no more twain, S E C T.
"but one Flesh. What therefore God hath joined 297.
7. "together, let not Man put asunder." They say
"unto him, "Why then did *Moses* command to
"give a Writing of Divorcement, and to put her
8. "away?" He saith unto them, "*Moses*, because
"of the Hardness of your Hearts, suffered you to
"put away your Wives: but from the Beginning it
9. "was not so. And I say unto you, Whosoever shall
"put away his Wife, except it be for Fornication,
"and marrieth another, committeth Adultery:
Luk. 16. 18. "and whosoever marrieth her that is put away from
"her Husband, committeth Adultery^a." ^a § 97.
10. 10. AND, in the House, his Disciples asked him 298.
11. again of the same Matter: and he saith unto them, S E C T.
12. "Whosoever shall put away his Wife, and marry ano- 298.
"ther, committeth Adultery against her: And if a
"Woman shall put away her Husband, and be mar-
"ried to another, she committeth Adultery^b." ^b § 297.
Mat. 19. 10. His Disciples say unto him, "If the Case of a
"Man be so with his Wife, it is not good to marry."
11. But he said unto them, "All Men cannot receive
12. "this Saying, save they to whom it is given: For
"there are some Eunuchs, which were so born from
"their Mother's Womb: and there are some Eu-
"nuchs, which were made Eunuchs of Men: and
"there be Eunuchs, which have made themselves
"Eunuchs, for the Kingdom of Heaven's Sake. He
"that is able to receive it, let him receive it."
Luk. 16. 19. "THERE was a certain Rich Man, which was S E C T.
"clothed in Purple, and fine Linen, and fared 299.
20. "sumptuously every Day: And there was a certain
"Beggar, named *Lazarus*, which was laid at his
21. "Gate, full of Sores, and desired to be fed with the
"Crumbs which fell from the Rich Man's Table.
"Moreover, the Dogs came, and licked his Sores.
22. "And it came to pass, that the Beggar died, and
"was

Luk. 16. 22. " was carried by the Angels into *Abraham's* Bosom. SECT. 299.
 23. " The Rich Man also died, and was buried : And in
 " Hell he lift up his Eyes, being in Torments, and
 " seeth *Abraham* afar off, and *Lazarus* in his Bosom:
 24. " And he cried, and said, " Father *Abraham*, have
 " Mercy on me, and send *Lazarus*, that he may dip
 " the Tip of his Finger in Water, and cool my
 25. " Tongue; for I am tormented in this Flame." But
 " *Abraham* said, " Son, remember that thou in thy
 " Life-time receivedst thy good Things, and like-
 " wise *Lazarus* evil Things: but now he is comfort-
 26. " ed, and thou art tormented. And besides all this,
 " between us and you there is a great Gulf fixed :
 " so that they which would pass from hence to you,
 " cannot; neither can they pass to us, that would
 27. " come from thence." Then he said, " I pray thee
 " therefore, Father, that thou wouldst send him to
 28. " my Father's House : for I have five Brethren, that
 " he may testify unto them; lest they also come in-
 29. " to this Place of Torment." *Abraham* saith unto
 " him, " They have *Moses*, and the Prophets; let
 30. " them hear them." And he said, " Nay, Father
 " *Abraham*, but if one went unto them from the
 31. " Dead, they will repent." And he said unto him,
 " If they hear not *Moses*, and the Prophets, neither
 " will they be persuaded, though one rose from the
 " Dead."

Luke 17. 1. THEN said he unto the Disciples, " It is impossible SECT. 300.
 " but that Offences will come : but wo unto him
 2. " through whom they come : It were better for him
 " that a Milstone were hanged about his Neck, and
 " he cast into the Sea, than that he should offend
 " one of these Little ones." § 212.
 3. TAKE heed to yourselves. If thy Brother trespass SECT. 301.
 " against thee, rebuke him^b : and, if he repent, for-
 4. " give him : And if he trespass against thee seven
 " times in a Day, and seven times in a Day turn
 P p " again

- Luke 17.4. "again to thee, saying, "I repent," thou shalt for-
"give him^a." S E C T.
301.
^a § 218.
341.
- Luke 17.5. AND the Apostles said unto the Lord, "Increase
6. "our Faith." And the Lord said, "If ye had Faith
"as a Grain of Mustard-feed, ye might say to this
"Sycamine-tree, "Be thou plucked up by the Root,
"and be thou planted in the Sea;" and it should
"obey you^b." S E C T.
302.

^b § 206.
340.
7. "BUT which of you, having a Servant plowing, or
"feeding Cattle, will say unto him, by and by, when
"he is come from the Field, "Go, and sit down to
8. "Meat?" and will not rather say unto him, "Make
"ready wherewith I may sup; and gird thyself, and
"serve me, till I have eaten and drunken; and af-
9. "terward thou shalt eat and drink?" Doth he
"thank that Servant, because he did the Things that
10. "were commanded him? I trow not. So likewise
"ye, when ye shall have done all those Things which
"are commanded you, say, "We are unprofitable
"Servants; we have done that which was our Duty
"to do."

C H A P. XLVII.

- John 11. 1. NOW a certain Man was sick, named *Lazarus*, S E C T.
304.
Note.
of *Bethany*, the Town of *Mary*, and her Sister
2. *Martha*^c: (It was that *Mary* which anointed the
Lord with Ointment, and wiped his Feet with her
3. Hair^d, whose Brother *Lazarus* was sick.) Therefore
his Sisters sent unto him, saying, "Lord, behold,
4. "he whom thou lovest is sick." When *Jesus* heard
that, he said, "This Sickness is not unto Death;
"but for the Glory of God; that the Son of God
5. "might be glorified thereby^e." Now *Jesus* loved ^e § 237.
6. *Martha*, and her Sister, and *Lazarus*: When he had
heard, therefore, that he was sick, he abode two Days
7. still in the Place where he was. Then, after that,
faith

John 11. 7. saith he to his Disciples, "Let us go into *Judea* a-
 8. "gain." His Disciples say unto him, "Master, the
 " *Jews* of late sought to stone thee^a; and goest thou
 9. "thither again?" *Jesus* answered, "Are there not
 "twelve Hours in the Day? If any Man walk in the
 "Day, he stumbleth not, because he seeth the Light
 10. "of this World: but if a Man walk in the Night,
 "he stumbleth, because there is no Light in him."
 11. These Things said he: and after that, he saith unto
 them, "Our Friend *Lazarus* sleepeth: but I go,
 12. "that I may awake him out of Sleep." Then said
 his Disciples, "Lord, if he sleep he shall do well."
 13. Howbeit, *Jesus* spake of his Death: but they thought
 14. that he had spoken of taking of Rest in Sleep. Then
 15. said *Jesus* unto them plainly, "*Lazarus* is dead:
 "and I am glad, for your Sakes, that I was not there;
 16. "to the Intent that ye may believe." Then said
Thomas, which is called *Didymus*, unto his Fellow-
 Disciples, "Let us also go, that we may die with
 17. "him." Then, when *Jesus* came, he found that he
 18. had lain in the Grave four Days already. (Now *Be-*
thany was nigh unto *Jerusalem*; about fifteen Fur-
 19. longs off:) and many of the *Jews* came to *Martha*
 and *Mary*, to comfort them concerning their Bro-
 20. ther. Then *Martha*, as soon as she heard that *Je-*
sus was coming, went and met him: but *Mary*
 21. sat still in the House. Then said *Martha* unto
Jesus, "Lord, if thou hadst been here, my Brother
 22. "had not died: but I know, that even now, what-
 "soever thou wilt ask of God, God will give it thee."
 23. *Jesus* said unto her, "Thy Brother shall rise again."
 24. *Martha* saith unto him, "I know that he shall rise
 25. "again in the Resurrection at the last Day." *Jesus*
 said unto her, "I am the Resurrection, and the
 "Life^b: he that believeth in me, though he were^c
 26. "dead, yet shall he live; and whosoever liveth and
 "believeth in me, shall never die^c: Believe^cst thou
 27. "this?" She saith unto him, "Yea, Lord, I believe
 "that

SECT.

304.

§ 282.

§ 378.

§ 179.

492.

John 11.27. "that thou art the *Christ*, the Son of God, which
 28. "should come into the World." And when she had
 so said, she went her way, and called *Mary* her
 Sister secretly, saying, "The Master is come, and
 29. "callest for thee." As soon as she heard that, she
 30. arose quickly, and came unto him. Now *Jesus* was
 not yet come into the Town; but was in that Place
 31. where *Martha* met him. The *Jews* then, which were
 with her in the House, and comforted her, when
 they saw *Mary*, that she rose up hastily, and went
 out, followed her, saying, "She goeth unto the
 32. "Grave, to weep there." Then, when *Mary* was
 come where *Jesus* was, and saw him, she fell down
 at his Feet, saying unto him, "Lord, if thou hadst
 33. "been here, my Brother had not died." When *Je-*
sus therefore saw her weeping, and the *Jews* also
 weeping which came with her, he groaned in the
 Spirit, and was troubled, and said, "Where have ye
 34. "laid him?" They say unto him, "Lord, come
 35. "and see." *Jesus* wept. Then said the *Jews*, "Be-
 36. "hold how he loved him:" And some of them
 37. said, "Could not this Man, which openeth the Eyes
 "of the Blind, have caused that even this Man should
 38. "not have died?" *Jesus* therefore again groaning
 in himself, cometh to the Grave: It was a Cave, and
 39. a Stone lay upon it. *Jesus* said, "Take ye away
 "the Stone." *Martha*, the Sister of him that was
 dead, saith unto him, "Lord, by this time he stink-
 40. "eth; for he hath been dead four Days." *Jesus*
 saith unto her, "Said I not unto thee, that if thou
 "wouldst believe, thou shouldst see the Glory of
 41. "God?" Then they took away the Stone from
 the Place where the Dead was laid: And *Jesus*
 lift up his Eyes, and said, "Father, I thank thee
 42. "that thou hast heard me: and I knew that thou
 "hearest me always; but because of the People
 "which stand by I said it, that they may believe
 43. "that thou hast sent me." And when he had thus
 spoken,

SECT.
304.
§ 239.

§ 332.

John 11. 43. spoken, he cried with a loud Voice, "*Lazarus*, come
44. "forth." And he that was dead came forth, bound
Hand and Foot with Grave-clothes; and his Face
was bound about with a Napkin: *Jesus* saith unto
45. them, "Loose him, and let him go." Then many
of the *Jews* which came to *Mary*, and had seen the
46. Things which *Jesus* did, believed on him: but some
of them went their ways to the Pharisees, and told
them what Things *Jesus* had done.

SECT.
304.
§ 157.

John 11. 47. THEN gathered the Chief Priests and the Phari-
sees a Council, and said, "What do we? for this
48. "Man doth many Miracles. If we let him thus
"alone, all Men will believe on him; and the Ro-
"mans shall come and take away both our Place
49. "and Nation." And one of them, named *Caiaphas*,
being the High Priest that same Year, said unto
50. them, "Ye know nothing at all; nor consider, that
"it is expedient for us, that one Man should die for
"the People, and that the whole Nation perish not."
51. And this spake he not of himself, but, being High
Priest that Year, he prophesied that *Jesus* should die
52. for that Nation: and not for that Nation only, but
that also he should gather together in one, the Chil-
dren of God that were scattered abroad.

SECT.
305.

53. THEN, from that Day forth, they took Counsel
54. together, for to put him to Death. *Jesus* therefore
walked no more openly among the *Jews*; but went
unto a Country near to the Wilderness, into a City
called *Ephraim*; and there continued with his Dis-
ciples.

SECT.
306.

C H A P. XLVIII.

Luk. 17. 11. AND it came to pass as he went to *Jerusalem*,
that he passed through the midst of *Samaria*
12. and *Galilee*. And as he entred into a certain Vil-
lage, there met him ten Men that were Lepers, which

SECT.
307.
Note.

Luk. 17. 13. stood afar off. And they lifted up their Voices, and
 14. said, "Jesus, Master, have Mercy on us." And, when
 he saw them, he said unto them, "Go shew your-
 selves unto the Priests." And it came to pass, that
 15. as they went they were cleansed. And one of them,
 when he saw that he was healed, turned back, and
 16. with a loud Voice glorified God; and fell down on
 his Face at his Feet, giving him Thanks: And he
 17. was a Samaritan. And Jesus answering, said, "Were
 "there not ten cleansed; but where are the nine?
 18. "There are not found that returned to give Glory to
 19. "God, save this Stranger." And he said unto him,
 "Arise, go thy way; thy Faith hath made thee whole."

SECT.
307.

Luk. 17. 20. AND when he was demanded of the Pharisees,
 when the Kingdom of God should come^a, he an-
 swered them, and said, "The Kingdom of God
 21. "cometh not with Observation: neither shall they
 "say, "Lo here," or, "Lo there:" for behold, the
 "Kingdom of God is within you."

SECT.
308.
§ 323.

Luk. 17. 22. AND he said unto the Disciples, "The Days will
 "come, when ye shall desire to see one of the Days
 23. "of the Son of Man; and ye shall not see it: And
 "they shall say to you, "See here; or, see there:"
 24. "Go not after them, nor follow them^b: For as the
 "Lightning that lightneth out of the one Part un-
 "der Heaven, shineth unto the other Part under
 "Heaven; so shall also the Son of Man be in his
 25. "Day^c. But first must he suffer many Things^d,
 26. "and be rejected of this Generation. And as it was
 "in the Days of Noe, so shall it be also in the Days
 27. "of the Son of Man: they did eat, they drank, they
 "married Wives, they were given in Marriage, un-
 "til the Day that Noe entred into the Ark; and the
 28. "Flood came, and destroyed them all^e. Likewise
 "also, as it was in the Days of Lot; they did eat,
 "they drank, they bought, they sold, they planted,
 "they

SECT.
309.

§ 361.

§ 361.
§ 207.
318.

§ 363.

Luk. 17. 29. " they builded : but the same Day that *Lot* went
 " out of *Sodom*, it rained Fire and Brimstone from
 30. " Heaven, and destroyed them all. Even thus shall
 " it be in the Day when the Son of Man is revealed.
 31. " In that Day, he which shall be upon the House-
 " top, and his Stuff in the House, let him not come
 " down to take it away : and he that is in the Field,
 32. " let him likewise not return back^a. Remember^a § 361.
 33. " *Lot's* Wife : Whosoever shall seek to save his Life,
 " shall lose it; and whosoever shall lose his Life,
 34. " shall preserve it^b. I tell you, in that Night there^b § 199.
 " shall be two Men in one Bed; the one shall be 332.
 35. " taken, and the other shall be left : Two Women
 " shall be grinding together; the one shall be taken,
 36. " and the other left : Two Men shall be in the Field,
 37. " the one shall be taken, and the other left^c." And^c § 363.
 they answered, and said unto him, " Where, Lord?"
 And he said unto them, " Wheresoever the Body is,
 " there will the Eagles be gathered together^d." ^d § 361.

Luke 18. 1. AND he spake a Parable unto them, to this End, SECT.
 that Men ought always to pray, and not to faint^e; 310.
 2. saying, " There was in a City a Judge, which feared^e § 250.
 3. " not God, neither regarded Man : and there was 340.
 " a Widow in that City; and she came unto him,
 4. " saying, " Avenge me of mine Adversary : " And
 " he would not for a while ; but afterward he said
 " within himself, " Though I fear not God, nor re-
 5. " gard Man, yet because this Widow troubleth me,
 " I will avenge her, lest by her continual coming,
 6. " she weary me^f." And the Lord said, " Hear what^f § 250.
 7. " the unjust Judge saith : " And shall not God avenge
 " his own Elect, which cry Day and Night unto him,
 8. " though he bear long with them? I tell you that
 " he will avenge them speedily. Nevertheless, when
 " the Son of Man cometh, shall he find Faith on
 " the Earth?"

AND

Luke 18.9. AND he spake this Parable unto certain, which
 10. trusted in themselves that they were righteous, and
 11. despised others: "Two Men went up into the Tem-
 12. ple to pray, the one a Pharisee, and the other a
 13. "Publican: The Pharisee stood, and prayed thus
 14. "with himself, "God, I thank thee that I am not
 "as other Men are, Extortioners, Unjust, Adulter-
 12. "ers; or even as this Publican: I fast twice in the
 13. "Week; I give Tythes of all that I possess." And
 "the Publican, standing afar off, would not lift up
 "so much as his Eyes unto Heaven; but smote up-
 "on his Breast, saying, "God, be merciful to me
 14. "a Sinner." I tell you this Man went down to his
 "House justified rather than the other: For every
 "one that exalteth himself, shall be abased, and he
 "that humbleth himself, shall be exalted".

SECT.
311.§ 288.
320.

C H A P. XLIX.

Mat. 19. 13. THEN were there brought unto him little Chil-
 dren, that he should put his Hands on them,
 and pray.
 Luk. 18. 15. But when his Disciples saw it, they rebuked
 Mar. 10. 13. those that brought them: But when Jesus saw it,
 14. he was much displeased, and
 Luk. 18. 16. called them unto him; and said
 Mar. 10. 14. unto them, "Suffer the little Children to come un-
 "to me; and forbid them not; for of such is the
 15. "Kingdom of God. Verily I say unto you, Who-
 "soever shall not receive the Kingdom of God as a
 "little Child, he shall
 Luk. 18. 17. "in-no-wise enter therein".
 Mar. 10. 16. And he took them up in his Arms, put his Hands
 upon them, and blessed them;
 Mat. 19. 15. and departed thence.

SECT.
312.
Note.

§ 210.

AND

Mar. 10. 17. AND when he was gone forth, into the Way,
Mat. 19. 16. behold,
Mar. 10. 17. there came
Luk. 18. 18. a certain Ruler
Mar. 10. 17. running, and kneeled to him, and asked him, say-
ing, "Good Master,
Mat. 19. 16. "what good Thing shall I do,
Mar. 10. 17. "that I may inherit eternal Life?" And *Jesus* said § 246.
18. unto him, "Why callest thou me Good? there is
"none Good but One, that is God:
Mat. 19. 17. "But if thou wilt enter into Life, keep the Com-
18. "mandments." He saith unto him, "Which?" *Je-
sus* said,
Luk. 18. 20. "Thou knowest the Commandments,
Mat. 19. 18. "Thou shalt do no Murder; thou shalt not commit
"Adultery; thou shalt not steal; thou shalt not
"bear false Witness;
Mar. 10. 19. "defraud not; Honour thy Father,
Mat. 19. 19. "and thy Mother; and thou shalt love thy Neigh-
"bour as thyself." The young Man
Mar. 10. 20. answered, and said unto him, "Master, all these have
"I observed from my Youth
Mat. 19. 20. "up; what lack I yet?"
Luk. 18. 22. Now when *Jesus* heard these Things, he,
Mar. 10. 21. beholding him, loved him, and said unto him,
Luk. 18. 22. "Yet lackest thou one Thing:
Mat. 19. 21. "If thou wilt be perfect,
Mar. 10. 21. "go thy Way,
Luk. 18. 22. "sell all that thou hast, and distribute unto the Poor", § 268.
"and thou shalt have Treasure in Heaven, and
"come,
Mar. 10. 21. "take up the Cross, and follow me."
Mat. 19. 22. But when the young Man heard that Saying,
Luk. 18. 23. he was very sorrowful,
Mar. 10. 22. and went away grieved; for he had great Posses-
sions.

R r AND

- Luk. 18. 24. AND when *Jesus* saw that he was very sorrowful, he
- Mar. 10. 23. looked round about, and saith unto his Disciples,
 "How hardly shall they that have Riches enter into
 "the Kingdom of God!"
- Mat. 19. 23. "Verily I say unto you, that a Rich Man shall
 "hardly enter into the Kingdom of Heaven." § 138.
- Mar. 10. 24. And the Disciples were astonished at his Words:
 But *Jesus* answereth again, and saith unto them,
 "Children, how hard is it for them that trust in
 "Riches, to enter into the Kingdom of God!"
- Mat. 19. 24. "And again I say unto you, It is easier for a Camel
 "to go through the Eye of a Needle, than for a Rich
 25. "Man to enter into the Kingdom of God." When
 his Disciples heard it, they were exceedingly amazed;
 Mar. 10. 26. and they were astonished out of measure, saying a-
 mong themselves, "Who then can be saved?"
- Mat. 19. 26. But *Jesus*,
- Mar. 10. 27. looking upon them,
- Mat. 19. 26. beheld them, and said unto them,
- Luk. 18. 27. "The Things which are impossible with Men, are
 "possible with God:
 Mat. 19. 26. "With Men this is impossible,
 Mar. 10. 27. "but not with God: for with God all Things are
 "possible." § 8.
- Mat. 19. 27. THEN answered *Peter*,
- Mar. 10. 28. and began to say unto him, § 15.
- Mat. 19. 27. "Behold, we have forsaken all, and followed thee"; § 74.
 "what shall we have therefore?"
- Mar. 10. 29. And *Jesus* answered,
- Mat. 19. 28. and said unto them, "Verily I say unto you, that
 "ye which have followed me, in the Regeneration,
 "when the Son of Man shall sit in the Throne of
 "his Glory, ye also shall sit upon twelve Thrones,
 "judging the twelve Tribes of *Israel*. And § 392.
- Mar. 10. 29. "verily I say unto you, there is no Man
 Mat. 19. 29. "that hath forsaken Houses, or Brethren, or Sisters,
 "or

- Mat. 19. 29. " or Father, or Mother, or Wife, or Children, or
 " Lands, for my Name's Sake, S E C T.
315.
- Mar. 10. 29. " and the Gospel's,
- Luk. 18. 29. " and for the Kingdom of God's Sake;
- Mar. 10. 30. " but he shall receive an hundred fold
- Luk. 18. 30. " more,
- Mar. 10. 30. " now,
- Luk. 18. 30. " in this present Time,
- Mar. 10. 30. " Houses, and Brethren, and Sisters, and Mothers,
 " and Children, and Lands, with Persecutions, and
 " in the World to come
- Mat. 19. 29. " shall inherit everlasting Life.
30. " BUT many that are first shall be last, and the S E C T.
316.
§ 284.
317.
 " last shall be first."
- Mat. 20. 1. " FOR the Kingdom of Heaven is like unto a Man S E C T.
317.
 " that is an Householder, which went out early in
 " the Morning, to hire Labourers into his Vineyard.
2. " And when he had agreed with the Labourers, for
 " a Penny a Day, he sent them into his Vineyard.
3. " And he went out about the third Hour, and saw
 " others standing idle in the Market-place, and said
4. " unto them; " Go ye also into the Vineyard, and
 " whatsoever is right, I will give you." And they
5. " went their way. Again he went out, about the
6. " sixth and ninth Hour, and did likewise. And a-
 " bout the eleventh Hour he went out, and found
7. " others standing idle, and said unto them, " Why
 " stand ye here all the Day idle?" They say unto
 " him, " Because no Man hath hired us." He saith
 " unto them. " Go ye also into the Vineyard, and
 " whatsoever is right, that shall ye receive."
8. " So, when the Evening was come, the Lord of
 " the Vineyard saith unto his Steward, " Call the La-
 " bourers, and give them their Hire, beginning from
9. " the last unto the first." And when they came that
 " were hired about the eleventh Hour, they received
10. " every Man a Penny. But when the first came; they
 " supposed that they should have received more;
 " and

- Mat. 20. 9. " and they likewise received every Man a Penny. S E C T.
317.
11. " And when they had received it, they murmur-
 12. " ed against the Good Man of the House, saying,
 13. " These last have wrought but one Hour, and thou
 14. " hast made them equal unto us, which have born
 15. " the Burden and Heat of the Day." But he an-
 16. " swered one of them, and said, " Friend, I do thee
 " no Wrong : didst not thou agree with me for a
 " Penny? Take that thine is, and go thy way : I
 " will give unto this last, even as unto thee : Is it
 " not lawful for me to do what I will with mine
 " own? Is thine Eye evil, because I am good?" So
 " the last shall be first, and the first last"; for many
 " be called, but few chosen^b." ^a § 316.
^b § 347.

C H A P. L.

- Mat. 20. 17. **A**ND *Jesus*, going up to *Jerusalem*, S E C T.
318.
N. 307.
- Luk. 18. 31. took unto him the Twelve, and said unto them,
 " Behold, we go up to *Jerusalem*; and all Things
 " that are written by the Prophets, concerning the
 " Son of Man, shall be accomplished."
- Mar. 10. 32. And *Jesus* went before them, and they were ama-
 zed, and, as they followed, they were afraid. And
 he took again the Twelve
- Mat. 20. 17. Disciples apart in the Way,
- Mar. 10. 32. and began to tell them what Things should happen
 unto him,
- Mat. 20. 17. and said unto them, " Behold, we go up to *Jerusa-*
 18. " *lem*, and the Son of Man shall be betrayed,
 Mar. 10. 33. " and delivered unto the Chief Priests, and unto the
 " Scribes, and they shall condemn him to Death, and
 " shall deliver him to the Gentiles,
 Mat. 19. 19. " to mock, and to scourge, and to crucify him.
 Luk. 18. 33. " And he shall be mocked, and spitefully intreated,
 33. " and spitted on : And they shall scourge him, and
 " put him to Death : And the third Day he shall
 " rise again^c." ^c § 309.
371.

And

Luk. 18.34.	And they understood none of these Things: and this Saying was hid from them, neither knew they the Things which were spoken ^a .	SECT. 318. ^a § 207.
Mat. 20.20.	THEN came to him the Mother of Zebedee's Children, with her Sons,	SECT. 319.
Mar. 10.35.	James, and John, the Sons of Zebedee ^b ,	^b § 66.
Mat. 20.20.	worshipping him ^c , and desiring a certain Thing of him;	^c § 239.
Mar. 10.35.	saying, "Master, we would that thou shouldst do	
36.	"for us whatsoever we shall desire." And he said unto them, "What would ye that I should do for	
	"you?"	
Mat. 20.21.	She saith unto him, "Grant that these my two	
22.	"Sons may sit, the one on thy Right Hand, and the	
	"other on thy Left, in thy Kingdom." But Jesus answered,	
Mar. 10.38.	and said unto them, "Ye know not what ye ask:	
Mat. 20.22.	"Are ye able to drink of the Cup that I shall drink	
	"of ^d ? and to be baptized with the Baptism that I	^d § 399.
	"am baptized with ^e ?"	^e § 271.
Mar. 10.39.	And they said unto him,	
Mat. 20.22.	"We are able."	
Mar. 10.39.	And Jesus said unto them, "Ye shall indeed drink	
	"of the Cup that I drink of; and with the Baptism	
	"that I am baptized withal, shall ye be baptized:	
Mar. 10.40.	"but to sit on my Right Hand and on my Left	
	"Hand, is not mine to give, but it shall be given	
	"to them for whom it is prepared	
Mat. 20.23.	"of my Father."	
Mar. 10.41.	AND when the Ten heard it, they began to be	SECT. 320.
	much displeased with James and John;	
Mat. 20.24.	and they were moved with Indignation against the	
25.	two Brethren. But Jesus called them to him,	
Mar. 10.42.	and saith unto them,	
Mat. 20.25.	"Ye know that the Princes of the Gentiles exer-	
	"cise Dominion over them; and they that are great	
	"exercise Authority upon them. But it shall not	
	S s " be	

- Mat. 20. 25. "be so among you; but whosoever will be great a-
 "mong you,
 Mar. 10. 43. "shall be your Minister, and whosoever of you
 Mat. 20. 27. "will be chief among you,
 Mar. 10. 44. "shall be Servant of all^a. For even the Son of Man^a § 311.
 45. "came not to be ministered unto, but to minister^b, § 354.
 "and to give his Life a Ransom for Many^c." § 392.
 46. And they came to *Jericho*. § 241.
- Luk. 18. 35. AND it came to pass that, § 321.
 Mar. 10. 46. as he went out of *Jericho* with his Disciples, Note.
 Mat. 20. 29. a great Multitude followed him; and behold,
 Luk. 18. 35. a certain blind Man^d, § 237.
 Mar. 10. 46. *Bartimæus*, the Son of *Timaus*, sat by the High-way-
 side begging:
 Luk. 18. 36. and hearing the Multitude pass by, he asked what it
 37. meant: and they told him, that *Jesus* of *Nazareth*-
 passeth by:
 Mar. 10. 47. And when he heard that it was *Jesus* of *Nazareth*,
 he began to cry out, and say, "*Jesus*, thou Son of
 "*David*", have Mercy on me, § 186.
 Mat. 20. 30. "Have Mercy on me, O Lord, thou Son of *David*." § 326.
 31. And the Multitude,
 Luk. 18. 39. which went before, rebuked him,
 Mar. 10. 48. and many charged him that he should hold his
 Peace; but he cried
 Luk. 18. 39. so much the more
 Mar. 10. 48. a great deal,
 Mat. 20. 31. saying, "Have Mercy on me, O Lord, thou Son of
 32. "*David*." And *Jesus* stood still,
 Mar. 10. 49. and commanded him to be called,
 Luk. 18. 40. and to be brought unto him.
 Mar. 10. 49. And they call the blind Man, saying unto him, "Be
 50. "of good Comfort, Rise, he calleth thee." And
 he, casting away his Garment, rose, and came to
Jesus.
 Luk. 18. 40. And when he was come near,
 Mar. 10. 51. *Jesus* answered, and said unto him, "What wilt
 "thou

Mar. 10. 51. "thou that I should do unto thee?" The blind
 Man said unto him, "Lord, that my Eyes may be opened,
 Luk. 18. 41. "and that I may receive my Sight."
 Mat. 20. 34. So *Jesus* had Compassion on him^a, and touched his
 Eyes,
 Luk. 18. 42. and said unto him, "Receive thy Sight,
 Mar. 10. 52. "Go thy way, thy Faith hath made thee whole^b." ^b § 307.
 And immediately
 Mat. 20. 34. his Eyes received Sight, and he followed
 Mar. 10. 52. *Jesus* in the Way,
 Luk. 18. 43. glorifying God. And all the People, when they saw
 it, gave Praise unto God.

Luke 19. 1. AND *Jesus* entred, and passed through *Jericho*. ^{S E C T.}
 2. And behold, there was a Man named *Zacchæus*, ^{322.}
 which was the Chief among the Publicans; and he
 3. was rich. And he sought to see *Jesus*, who he was;
 and could not, for the Press, because he was little of
 4. Stature. And he ran before, and climbed up into a
 Sycamore-tree, to see him: for he was to pass that
 5. way. And when *Jesus* came to the Place, he looked
 up, and saw him, and said unto him, "*Zacchæus*,
 "make haste, and come down; for To-day I must
 6. "abide at thy House." And he made haste, and
 7. came down, and received him joyfully. And when
 they saw it, they all marvelled, saying, that he was
 gone to be a Guest with a Man that is a Sinner^c. ^c § 292.
 8. And *Zacchæus* stood, and said unto the Lord,
 "Behold, Lord, the half of my Goods I give to
 "the Poor; and if I have taken any thing from any
 "Man, by false Accusation, I restore him four-fold."
 9. And *Jesus* said unto him, "This Day is Salvation
 "come to this House; forasmuch as he also is the
 10. "Son of *Abraham*. For the Son of Man is come
 "to seek and to save that which was lost^d." ^d § 214.

- Luk. 19. 11. AND as they heard these Things, he added, and spake a Parable, because he was nigh to *Jerusalem*; and because they thought that the Kingdom of God should immediately appear^a: He said therefore, "A
12. "certain Nobleman went into a far Country, to receive for himself a Kingdom, and to return: And
13. "he called his ten Servants, and delivered them ten Pounds, and said unto them, "Occupy till I
14. "come." But his Citizens hated him, and sent a Message after him, saying, "We will not have
15. "this Man to reign over us." And it came to pass, that when he was returned, having received the Kingdom, then he commanded these Servants to be called unto him, to whom he had given the Money; that he might know how much every
16. "Man had gained by Trading. Then came the first, saying, "Lord, thy Pound hath gained ten
17. "Pounds." And he said unto him, "Well, thou good Servant: because thou hast been faithful in a very little, have thou Authority over ten Cities^b."
18. "And the second came, saying, "Lord, thy Pound hath gained five Pounds." And he said likewise to
19. "him, Be thou also over five Cities. "And another came, saying, "Lord, behold here is thy Pound,
20. "which I have kept, laid up in a Napkin: for I feared thee, because thou art an austere Man; thou takest up that thou laidest not down, and reapest
21. "that thou didst not sow." And he saith unto him, "Out of thine own Mouth will I judge thee, thou wicked Servant: Thou knewest that I was an austere Man, taking up that I laid not down, and
22. "reaping that I did not sow: Wherefore then gavest not thou my Money into the Bank, that at my coming I might have required mine own with
23. "Usury?" And he said unto them that stood by, "Take from him the Pound, and give it to him
24. "that hath ten Pounds": (And they said unto him,
25. "Lord,

SECT.
323.

§ 308.

§ 295.
368.

§ 368.

Luk. 19. 26. " Lord, he hath ten Pounds.") for I say unto you,
 " that unto every One which hath, shall be given; and
 " from him that hath not, even that he hath shall
 27. " be taken away from him^a. But those mine Ene-
 " mies, which would not that I should reign over
 " them, bring hither, and slay them before me."
 And when he had thus spoken, he went before, as-
 cending up to *Jerusalem*.

SECT.
323.

^a § 140:
368.

C H A P. LI.

John 11. 55. **A**ND the *Jews* Passover was nigh-at-hand; and
 many went out of the Country, up to *Jerusa-*
 56. *lem*, before the Passover, to purify themselves. Then
 sought they for *Jesus*, and spake among themselves,
 as they stood in the Temple, " What think ye, that
 57. " he will not come to the Feast?" Now both the
 Chief Priests and the Pharisees had given a Com-
 mandment, that, if any Man knew where he were,
 he should shew it, that they might take him.

SECT.
324.
Note.

John 12. 1. **T**HEN *Jesus*, six Days before the Passover, came
 to *Bethany*, where *Lazarus* was, which had been
 2. dead, whom he had raised from the Dead^b: There
 they made him a Supper, and *Martha* served: but
Lazarus was one of them that sat at the Table with
 3. him. Then took *Mary* a Pound of Ointment of
 Spikenard, very costly, and anointed the Feet of
Jesus^c, and wiped his Feet with her Hair: And the
 House was filled with the Odour of the Ointment.
 4. Then saith one of the Disciples, *Judas Iscariot*, *Si-*
 5. *mon's* Son, which should betray him, " Why was
 " not this Ointment sold for three hundred Pence,
 6. " and given to the Poor?" This he said, not that
 he cared for the Poor, but because he was a Thief,
 7. and had the Bag, and bare what was put therein.
 Then said *Jesus*, " Let her alone: against the Day
 8. " of my burying hath she kept this: For the Poor

SECT.
325.
Note.
^b § 304.

N. 123.

^c § 123.
273.

T t

" always

- John 12. 8. "always ye have with you, but me ye have not
"always."
9. Much People of the *Jews*, therefore, knew that he was there: and they came, not for *Jesus* Sake only, but that they might see *Lazarus* also, whom he had raised from the Dead. But the Chief Priests consulted that they might put *Lazarus* also to Death; because that by reason of him many of the *Jews* went away, and believed on *Jesus*.
- Luk. 19. 29. AND it came to pass,
John 12. 12. on the next Day,
when they drew nigh unto *Jerusalem*, and were come
Luk. 19. 29. nigh to *Bethphage* and *Bethany*, at the Mount called *The Mount of Olives*;
John 12. 12. much People that were come to the Feast, when
13. they heard that *Jesus* was coming to *Jerusalem*, took Branches of Palm-trees, and went forth to meet him, and cried, "Hosannah, blessed is the King of *Israel*,
"that cometh in the Name of the Lord."
Mat. 21. 1. Then sent *Jesus*
Mark 11. 1. forth two of his Disciples, and saith unto them,
2. "Go your way into the Village over-against you:
"and, as soon as ye be entred into it,
Mat. 21. 2. "straightway ye shall find an Ass tied,
Luk. 19. 30. "and a Colt tied
Mat. 21. 2. "with her",
Luk. 19. 30. "whereon yet never Man sat; loose him, and bring
"him hither
Mat. 21. 2. "unto me.
3. "And if any Man say ought unto you,
Luk. 19. 31. "Why do ye loose him?" thus shall ye say unto
"him, "Because the Lord hath need of him:"
Mark 11. 3. "And straightway he will send him hither."
Mat. 21. 4. All this was done, that it might be fulfilled, which was spoken by the Prophet, saying,

SECT.

325.

§ 273.

SECT.

326.

Note.

N. 321.

N. 154.

- John 12.14. as it is written,
15. "Fear not, Daughter of *Sion*:
Mat. 21.5. "Tell ye the Daughter of *Sion*, behold, thy King
"cometh unto thee, meek, and sitting upon an Ass,
"and a Colt, the Foal of an Ass".
John 12.16. These Things understood not his Disciples at the
first: but when *Jesus* was glorified, then remembered
they that these Things were written of him, and that
they had done these Things unto him.
Mat. 21.6. And the Disciples
Luk. 19.32. that were sent went their way,
Mat. 21.6. and did as *Jesus* commanded them,
Mark 11.4. and found the Colt
Luk. 19.32. (even as he had said unto them)
Mark 11.4. tied by the Door without, in a Place where two Ways
met; and they loose him.
Luk. 19.33. And as they were loosing the Colt,
Mark 11.5. certain of them that stood there,
Luk. 19.33. the Owners thereof, said unto them,
Mark 11.5. "What do ye, loosing the Colt?" And they said
unto them,
Luk. 19.34. "The Lord hath need of him,"
Mark 11.6. (even as *Jesus* had commanded:) and they let them
go. And they brought
Mat. 21.7. the Ass and the Colt
Luk. 19.35. to *Jesus*: and they cast their Garments upon the
Colt; and they set *Jesus* thereon,
Mark 11.7. and he sat upon him.
John 12.17. The People therefore, that was with him when
he called *Lazarus* out of his Grave, and raised him
18. from the Dead, bare record: For this Cause the Peo-
ple also met him; for that they heard that he had
done this Miracle.
Luk. 19.36. And as he went,
Mat. 21.8. a very great Multitude spread their Garments in the
Way.
Luk. 19.37. And when he was come nigh, even now at the
Descent

^a Zech.
ix. 9.

- Luk. 19. 37. Descent of the *Mount of Olives*, the whole Multitude of the Disciples, S E C T.
326.
- Mat. 21. 9. that went before, and that followed,
- Luk. 19. 37. began to rejoyce, and praise God with a loud Voice, for all the mighty Works that they had seen;
- Mat. 21. 9. and cried, saying, "Hosannah to the Son of *David*"; § 321.
- Luk. 19. 38. "blessed be the King that cometh in the Name of 330.
- "the Lord: Peace in Heaven, and Glory in the
- "Higheft:
- Mar. 11. 10. "blessed be the Kingdom of our Father *David*, that
- "cometh in the Name of the Lord^b: Hosannah in § 286.
- "the Higheft."
- Luk. 19. 39. And some of the Pharisees, from among the Multitude, said unto him, "Master, rebuke thy Disci-
40. "ples." And he answered, and said unto them,
- "I tell you, that if these should hold their Peace,
- "the Stones would immediately cry out."
- John 12. 19. The Pharisees therefore said among themselves,
- "Perceive ye how ye prevail nothing? behold, the
- "World is gone after him."
- Luk. 19. 41. AND when he was come near, he beheld the Ci- S E C T.
327.
42. ty, and wept over it, saying, "If thou hadst known,
- "even thou, at least in this thy Day, the Things
- "which belong unto thy Peace; but now they are
43. "hid from thine Eyes: for the Days shall come
- "upon thee, that thine Enemies shall cast a Trench
- "about thee, and compass thee round, and keep
44. "thee in on every Side, and shall lay thee even with
- "the Ground, and thy Children within thee; and
- "they shall not leave in thee one Stone upon ano-
- "ther, because thou knewest not the Time of thy § 358.
- "Visitation."

C H A P. LII.

Mar. 11. 11.

Mat. 21. 10.

AND *Jesus* entred into *Jerusalem*:
And when he was come into *Jerusalem*, all
the City was moved, saying, "Who is this?" And
the Multitude said, "This is *Jesus*, the Prophet of
" *Nazareth of Galilee*."

SECT.
328.

Mat. 21. 12.

Luk. 19. 45.

Mat. 21. 12.

AND *Jesus* went into the Temple of God,
and began to cast out
all them that sold, and bought in the Temple, and
overthrew the Tables of the Money-changers, and
the Seats of them that sold Doves: and said unto
them, "It is written, " ^a My House shall be called
" the House of Prayer;" but ye have made it a Den
" of Thieves ^b?"

SECT.
329.
N. 337.

Mat. 21. 14.

AND the Blind, and the Lame, came to him
in the Temple; and he healed them. And when
the Chief Priests and Scribes saw the wonderful
Things that he did, and the Children crying in the
Temple, and saying, "Hosannah to the Son of *Da-*
vid ^c," they were sore displeased, and said unto him,
"Hearest thou what these say?" And *Jesus* saith
unto them, "Yea: Have ye never read, " ^d Out of
" the Mouth of Babes and Sucklings thou hast per-
" fected Praise?"

SECT.
330.

John 12. 20.

AND there were certain *Greeks* among them that
came up to worship at the Feast: The same came
therefore to *Philip*, which was of *Bethsaida of Ga-*
lilee, and desired him, saying, "Sir, we would see
" *Jesus*." *Philip* cometh and telleth *Andrew*, and
again *Andrew* and *Philip* told *Jesus*.

SECT.
331.
Note.

AND *Jesus* answered them, saying, "The Hour
" is come, that the Son of Man should be glorified.

SECT.
332.

"Verily, verily, I say unto you, Except a Corn of
U u "Wheat

- John 12. 24. "Wheat fall into the Ground, and die, it abideth
 "alone; but if it die, it bringeth forth much Fruit. S E C T.
332.
25. "He that loveth his Life, shall lose it; and he that
 "hateth his Life in this World, shall keep it unto
26. "Life eternal^a. If any Man serve me, let him fol- ^a § 309.
 "low me; and where I am, there shall also my Ser-
 "vant be^b. If any Man serve me, him will my Fa- ^b § 378.
27. "ther honour. Now is my Soul troubled; and
 "what shall I say? Father, save me from this Hour^c? ^c § 398.
28. "But for this Cause came I unto this Hour: Father,
 "glorify thy Name." Then came there a Voice from
 Heaven^d, saying, "I have both glorified it, and I ^d § 203.
29. "will glorify it again." The People therefore that
 stood by, and heard it, said that it thundred: others
30. said, "An Angel spake to him." *Jesus* answered,
 and said, "This Voice came not because of me; but
31. "for your Sakes^e. Now is the Judgment of this ^e § 304.
 "World: Now shall the Prince of this World be
 32. "cast out^f. And I, if I be lifted up from the Earth, ^f § 389.
 33. "will draw all Men unto me^g." This he said, sig- ^g § 235.
 34. nifying what Death he should die. The People an-
 swered him, "We have heard out of the Law^h, that ^h Pf. cx. 4.
If. ix. 7.
 "Christ abideth for ever: and how sayest thou, The
 "Son of Man must be lift up? Who is this Son of
 "Man?"
35. Then *Jesus* said unto them, "Yet a little while
 "is the Light with youⁱ: walk while ye have the ⁱ § 237.
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 "Light, lest Darkness come upon you; for he that
 "walketh in Darkness, knoweth not whither he go-
 36. "eth: While ye have Light, believe in the Light,
 "that ye may be the Children of Light."
- These Things spake *Jesus*, and departed, and did
 hide himself from them.
- John 12. 37. BUT though he had done so many Miracles before S E C T.
333.
38. them, yet they believed not on him; that the Say-
 ing of *Esaias* the Prophet might be fulfilled, which
 he spake, "^k Lord, who hath believed our Report? ^k If. liii. 1.
 "and

John 12.38. "and to whom hath the Arm of the Lord been re-
 39. "vealed?" Therefore they could not believe, be-
 40. cause that *Esaïas* said again, "He hath blinded their
 "Eyes, and hardned their Heart, that they should
 "not see with their Eyes, nor understand with their
 "Heart, and be converted, and I should heal them."
 41. These Things said *Esaïas*, when he saw his Glory,
 and spake of him.
 42. Nevertheless, among the Chief Rulers also many
 believed on him: but because of the Pharisees they
 did not confess him, lest they should be put out of
 43. the Synagogue^a. For they loved the Praise of Men^a § 238.
 more than the Praise of God^b. 468.
 § 60.

John 12.44. JESUS cried, and said, "He that believeth on
 "me, believeth not on me, but on him that sent
 45. "me^c; and he that seeth me, seeth him that sent^c § 210.
 46. "me^d. I am come a Light into the World^e, that^e § 234.
 "whosoever believeth on me, should not walk in^f § 378.
 47. "Darkness. And if any Man hear my Words, and^g § 332.
 "believe not, I judge him not: for I came not to
 48. "judge the World, but to save the World^f. He^f § 49.
 "that rejecteth me, and receiveth not my Words,
 "hath One that judgeth him; the Word that I have
 "spoken, the same shall judge him in the last Day.
 49. "For I have not spoken of myself; but the Father,
 "which sent me, he gave me a Commandment,
 "what I should say, and what I should speak^h. § 235.
 50. "And I know that his Commandment is Life ever-
 "lasting: Whatsoever I speak, therefore, even as the
 "Father said unto me, so I speak." 378.

Mar. 11.11. AND when he had looked round about upon all
 Things, and now the Evening was come,
 Mat. 21.17. he left them, and went out of the City,
 Mar. 11.11. unto *Bethany*, with the Twelve,
 Mat. 21.17. and he lodged there.

Now

- Mat.21.18. Now,
 Mar.11.12. on the Morrow,
 Mat.21.18. in the Morning,
 Mar.11.12. when they were come from *Bethany*,
 Mat.21.18. as he returned into the City,
 Mar.11.12. he was hungry.
 Mat.21.19. And when he saw a Fig-tree in the Way,
 Mar.11.13. afar off, having Leaves,
 Mat.21.19. he came to it,
 Mar.11.13. if haply he might find any thing thereon: And when
 he came to it, he found nothing
 Mat.21.19. thereon, but Leaves only;
 Mar.11.13. for the Time of Figs was not yet. And *Jesus* an-
 14. swered, and said unto it, "No Man eat Fruit of thee
 " hereafter,
 Mat.21.19. " and let no Fruit grow on thee henceforwards, for
 " ever."
 Mar.11.14. And his Disciples heard it.
 Mat.21.19. And presently the Fig-tree withered away.
- Mar.11.15. AND they come to *Jerusalem*: And *Jesus* went
 into the Temple, and began to cast out them that
 sold and bought in the Temple, and overthrew the
 Tables of the Money-changers, and the Seats of them
 16. that sold Doves; and would not suffer that any Man
 17. should carry any Vessel through the Temple^a. And
 he taught them, saying unto them, "Is it not writ-
 " ten, "^b My House shall be called of all Nations,
 " The House of Prayer?" But ye have made it a
 " Den of Thieves."
- Luk.19.47. AND he taught daily in the Temple;
 Mar.11.18. and the Scribes, and the Chief Priests,
 Luk.19.47. and the chief of the People,
 Mar.11.18. heard it, and sought how they might destroy him;
 Luk.19.48. and could not find what they might do:

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 Note.

SECT.
 337.
 Note.

^a § 329.

^b If. lvi.7.

SECT.
 338.

Mar. 11. 18. for they feared him; because all the People were
astonished at his Doctrine,
Luk. 19. 48. and were very attentive to hear him.

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338.

Mar. 11. 19. AND when the Even was come, he went out of
the City.

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C H A P. LIII.

Mar. 11. 20. AND in the Morning, as they passed by, they
saw the Fig-tree dried up from the Roots.

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Mat. 21. 20. And when the Disciples saw it, they marvelled, say-
ing, "How soon is the Fig-tree withered away?"

Mar. 11. 21. And Peter, calling to Remembrance, saith unto him,
"Master, behold, the Fig-tree which thou cursedst,
"is withered away!"

22. And Jesus answering, saith unto them, "Have Faith
"in God: for verily I say unto you,

Mat. 21. 21. "that if ye have Faith, and doubt not, ye shall not
"only do this, which is done to the Fig-tree; but
"also,

Mar. 11. 23. "whosoever shall say unto this Mountain, "Be thou
"removed, and be thou cast into the Sea;" and
"shall not doubt in his Heart, but shall believe that
"those Things which he saith shall come to pass;

Mat. 21. 21. "it shall be done";

* § 302.

Mar. 11. 23. "he shall have whatsoever he saith:

Mat. 21. 22. "and all Things whatsoever ye shall ask in Prayer,
"believing, ye shall receive".

§ 310.
379.

Mar. 11. 24. "Therefore I say unto you, What Things soever ye
"desire when ye pray, believe that ye receive them,
"and ye shall have them.

Mar. 11. 25. "AND when ye stand praying, forgive, if ye
"have ought against any; that your Father also

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"which is in Heaven, may forgive your Trespases.

26. "But if ye do not forgive, neither will your Father
"which is in Heaven, forgive your Trespases".

* § 301.

- Luke 20. 1. AND it came to pass, that on one of those Days
 Mar. 11. 27. they come again to *Jerusalem*;
 Mat. 21. 23. and when he was come into the Temple,
 Luke 20. 1. as he taught the People in the Temple, and preach-
 ed the Gospel, the Chief Priests, and the Scribes,
 Mat. 21. 23. and the Elders of the People came unto him, as he
 was teaching,
 Mar. 11. 27. and as he was walking in the Temple,
 Luke 20. 2. and spake unto him, saying, "Tell us, by what Au-
 "thority dost thou these Things? or who is he that
 "gave thee this Authority
 Mar. 11. 28. "to do these Things?" And *Jesus* answered, and
 said unto them,
 Mat. 21. 24. "I also will ask you one Thing, which if you tell
 "me, I in-like-wise will tell you by what Autho-
 "rity I do these Things. The Baptism of *John*,
 "whence was it?
 Mar. 11. 30. "was it from Heaven, or of Men? Answer me."
 31. And they reasoned with themselves, saying, "If we
 "shall say, "from Heaven," he will say
 Mat. 21. 25. "unto us, "Why did ye not then believe him?"
 26. "But if we shall say, "Of Men," we fear the Peo-
 "ple:"
 Luke 20. 6. "all the People will stone us; for they be persuaded
 "that *John* was a Prophet^b:"
 Mar. 11. 32. (They feared the People: for all Men counted
 33. *John*, that he was a Prophet indeed.) And they an-
 swered, and said unto *Jesus*, "We cannot tell
 Luke 20. 7. "whence it was." And *Jesus*,
 Mar. 11. 33. answering, saith unto them, "Neither do I tell you
 "by what Authority I do these Things."
 Mat. 21. 28. "But what think you? A certain Man had two
 "Sons; and he came to the first, and said, "Son,
 29. "go work To-day in my Vineyard." He answered,
 "and said, "I will not;" but afterward he repent-
 30. "ed, and went. And he came to the second, and
 "said

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* § 345.

* § 168.

SECT.
343.

- Mat. 21. 30. " said likewise : And he answered, and said, " I go,
 31. " Sir; and went not. Whether of them twain did
 " the Will of his Father?" They say unto him,
 " The first." *Jesus* saith unto them, " Verily I say
 " unto you, that the Publicans and the Harlots go
 32. " into the Kingdom of God before you : For *John*
 " came unto you in the Way of Righteousness, and
 " ye believed him not; but the Publicans, and the
 " Harlots believed him : And ye, when ye had seen
 " it, repented not afterwards that ye might believe
 " him :"
- Luke 20. 9. THEN began he to speak to the People this Pa-
 rable ;
- Mat. 21. 33. " Hear another Parable : There was a certain
 " Householder which planted a Vineyard,
 Mark 12. 1. " and set an Hedge about it; and digged a Place for
 " the Wine-fat
 Mat. 21. 23. " in it, and built a Tower, and let it out to Hus-
 " bandmen, and went into a far Country,
 Luke 20. 9. " for a long Time. And at the Season,
 Mat. 21. 34. " when the Time of the Fruit drew near,
 Luk. 20. 10. " he sent a Servant to the Husbandmen,
 Mark 12. 2. " that he might receive from the Husbandmen, of
 " the Fruit of the Vineyard.
 Luk. 20. 10. " But the Husbandmen
 Mark 12. 3. " caught him, and beat him, and sent him away
 " empty.
 4. " And again he sent unto them another Servant ;
 " and at him they cast Stones,
 Luk. 20. 11. " and they beat him also,
 Mark 12. 4. " and wounded him in the Head,
 Luk. 20. 11. " and intreated him shamefully, and sent him away
 " empty,
 Mark 12. 4. " shamefully handled.
 Luk. 20. 12. " And again he sent the third, and they wounded
 " him also, and cast him out.

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343.

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344.
Note.

And

- Mark 12.5. " And again he sent another, and him they killed: And many others; beating some, and killing some.
- Luk. 20.13. " Then said the Lord of the Vineyard, " What shall I do? I will send my beloved Son: it may be they will reverence him when they see him."
- Mark 12.6. " Having yet therefore one Son, his well-beloved, he sent him also
- Mat. 21.37. " last of all
- Mark 12.6. " unto them, saying, " They will reverence my Son."
- Mat. 21.38. " But when the Husbandmen saw the Son,
- Luk. 20.14. " they reasoned among themselves, saying, " This is the Heir; Come, let us kill him,
- Mat. 21.38. " and let us seize on his Inheritance."
39. " And they caught him, and cast him out of the Vineyard, and flew him.
40. " When therefore the Lord of the Vineyard cometh, what will he do unto those Husbandmen?"
41. " They say unto him,
- Mark 12.9. " He will come,
- Mat. 21.41. " and miserably destroy those wicked Men, and will let out his Vineyard unto other Husbandmen, which shall render him the Fruits in their Seasons."
42. Jesus saith unto them,
43. " Therefore I say unto you, The Kingdom of God shall be taken from you, and given to a Nation bringing forth the Fruits thereof."
- Luk. 20.16. And when they heard it, they said, " God forbid."
17. And he beheld them, and said, " What is this then that is written?
- Mat. 21.42. " Did ye never read in the Scriptures, " The Stone which the Builders rejected, the same is become the Head of the Corner: This is the Lord's doing, and it is marvellous in our Eyes. And
- Luk. 20.18. " Whosoever shall fall upon that Stone shall be broken; but on whomsoever it shall fall, it will grind him to Powder."

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344.Psal.
cxviii.22.

AND

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Mat. 21. 45. AND when the Chief Priests
Luk. 20. 19. and the Scribes
Mat. 21. 45. and Pharisees had heard his Parables, they sought to
lay Hands on him the same Hour, for they perceived
that he
Luk. 20. 19. had spoken this Parable against them.
Mat. 21. 46. But when they sought to lay Hands on him,
Luk. 20. 19. they feared the People,
Mat. 21. 46. because they took him for a Prophet.
Mar. 12. 12. And they left him, and went their way.

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Mat. 22. 1. AND Jesus answered, and spake unto them again
2. by Parables, and said, "The Kingdom of Heaven is
3. "like unto a certain King, which made a Marriage
4. "for his Son; and sent forth his Servants to call them
5. "that were bidden to the Wedding: And they would
6. "not come. Again he sent forth other Servants,
7. "saying, "Tell them which are bidden, "Behold,
8. "I have prepared my Dinner; my Oxen and my
9. "Fatlings are killed, and all Things are ready;
10. "Come unto the Marriage." But they made light
11. "of it, and went their ways, one to his Farm, and
12. "another to his Merchandise: And the Remnant
13. "took his Servants, and entreated them spitefully,
14. "and slew them. But when the King heard thereof,
15. "he was wroth: and he sent forth his Armies, and
16. "destroyed those Murderers, and burnt up their
17. "City.
18. "Then saith he to his Servants, "The Wedding is
19. "ready, but they which were bidden were not wor-
20. "thy: Go ye therefore into the High-ways, and as
21. "many as ye shall find, bid to the Marriage." So
22. "those Servants went out into the High-ways, and
23. "gathered together all, as many as they found, both
24. "bad and good: And the Wedding was furnished
25. "with Guests.
26. "AND when the King came in to see the Guests,
27. "he saw there a Man which had not on a Wedding-

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Y y

"garment:

- Mat.22.12. "garment: and he said unto him, "Friend, how
 "camest thou in hither, not having a Wedding-gar-
 13. "ment?" And he was speechless. Then said the
 "King to the Servants, "Bind him Hand and Foot,
 "and take him away, and cast him into outer
 "Darkness; there shall be Weeping and Gnashing
 "of Teeth".
 14. "For many are called, but few are chosen".

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§ 287.

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§ 317.

C H A P. LIV.

- Mat.22.15. **T**HEN went the Pharisees, and took Counsel
 how they might entangle him in his Talk.
 Luk.20.20. And they watched him; and sent forth
 Mar.12.13. unto him certain of
 Mat.22.16. their Disciples, with the *Herodians*,
 Luk.20.20. Spies, which should feign themselves just Men, that
 they might take hold of his Words; that so they
 might deliver him unto the Power and Authority of
 the Governor.
 Mar.12.14. And when they were come,
 Luk.20.21. they asked him, saying, "Master,
 Mat.22.16. "we know that thou art true,
 Luk.20.21. "that thou sayest and teachest rightly,
 Mar.12.14. "and carest for no Man; for thou regardest not the
 "Person of Men, but teachest the Way of God in
 "Truth:
 Mat.22.17. "Tell us, therefore, what thinkest thou? Is it law-
 "ful to give Tribute unto *Cæsar*, or not?
 Mar.12.15. "Shall we give, or shall we not give?"
 Mat.22.18. But *Jesus* perceived their Wickedness, and
 Mar.12.15. knowing their Hypocrisy, said unto them, "Why
 "tempt ye me,
 Mat.22.18. "ye Hypocrites? shew me the Tribute-money:
 Mar.12.15. "bring me a Penny, that I may see it."
 Mat.22.19. And they brought unto him a Penny.
 20. And he saith unto them, "Whose is this Image and
 "Supercription?"

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They

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Luk. 20. 24.	They answered, and said	S E C T. 348.
Mat. 22. 21.	unto him, " <i>Cesar's</i> ." Then	
Mar. 12. 17.	<i>Jesus</i> , answering, said unto them, "Render	
Mat. 22. 21.	" therefore unto <i>Cesar</i> the Things which are <i>Cesar's</i> ;	
	" and unto God the Things that are God's."	
Luk. 20. 26.	And they could not take hold of his Words before	
	the People: And	
Mat. 22. 22.	when they had heard these Words, they marvelled	
Luk. 20. 26.	at his Answer; and held their Peace;	
Mat. 22. 22.	and left him, and went their way.	
Mat. 22. 23.	THE same Day came to him	S E C T. 349.
Luk. 20. 27.	certain of the Sadducees, which deny that there is	
28.	any Resurrection; and they asked him, saying, "Ma-	
	" ster, <i>Moses</i> wrote unto us, If any Man's Brother	* Deut. xxv. 5.
	" die,	
Mar. 12. 19.	" and leave his Wife behind him, and leave no Chil-	
	" dren, that his Brother should take his Wife, and	
	" raise up Seed unto his Brother."	
Mat. 22. 25.	" Now there were with us,	
Luk. 20. 29.	" therefore, seven Brethren: And the first,	
Mat. 22. 25.	" when he had married a Wife, deceased, and ha-	
	" ving no Issue, left his Wife unto his Brother.	
Luk. 20. 30.	" And the second took her to Wife, and he died	
	" childless.	
Mar. 12. 21.	" And the third likewise	
Luk. 20. 31.	" took her, and in like Manner the seven also	
Mar. 12. 22.	" had her,	
Luk. 20. 31.	" and they left no Children, and died.	
Mat. 22. 27.	" And last of all, the Woman died also.	
Mar. 12. 23.	" In the Resurrection, therefore, when they shall rise,	
	" whose Wife shall she be	
Mat. 22. 28.	" of the seven? for they all had her	
Mar. 12. 23.	" to Wife." And <i>Jesus</i> answering, said unto them,	
24.	" Do ye not therefore err, because ye know not the	
	" Scriptures, neither the Power of God?	
Luk. 20. 34.	" The Children of this World marry, and are given	
	" in Marriage. But they which shall be accounted	
	" worthy	

- Luk.20.34. "worthy to obtain that World, and the Resurrection
"from the Dead, SECT.
349.
- Mar.12.25. "when they shall rise from the Dead, they shall nei-
"ther marry, nor are given in Marriage,
- Mat.22.30. "but are as the Angels of God
- Mar.12.25. "which are in Heaven:
- Luk.20.36. "neither can they die any more; for they are equal
"unto the Angels, and are the Children of God, be-
"ing the Children of the Resurrection.
- Mat.22.31. "But as touching the Resurrection of the Dead;
- Luk.20.37. "that the Dead are raised, even *Moses* shewed:
- Mar.12.26. "Have ye not read in the Book of *Moses*, how in
"the Bush God spake unto him, saying, "I am the * Exod.
iii. 6.
"God of *Abraham*, and the God of *Isaac*, and the
"God of *Jacob*?"
- Mat.22.32. "God is not the God of the Dead, but of the Li-
"ving;
- Luk.20.38. "for all live unto him:
- Mar.12.27. "Ye therefore do greatly err."
- Luk.20.39. Then certain of the Scribes, answering, said,
40. "Master, thou hast well said." And after that, they
durst not ask him any Question at all.
- Mat.22.33. And when the Multitude heard this, they were
astonished at his Doctrine.
- Mat.22.34. BUT when the Pharisees had heard that he had put SECT.
350.
Note.
the Sadduces to Silence, they also were gathered to-
35. gether. Then one of them, which was a Lawyer,
Mar.12.28. came; and having heard them reasoning together,
and perceiving that he had answered them well, asked
him
- Mat.22.35. a Question, tempting him, and saying, "Master,
- Mar.12.28. "which is the first Commandment of all?
- Mat.22.36. "which is the great Commandment in the Law?"
- Mar.12.29. And *Jesus* answered,
- Mat.22.37. and said unto him,
- Mar.12.29. "The first of all the Commandments is, "Hear, O
30. "*Israel*, the Lord our God is one Lord: And thou
"shalt

- Mar.12.30. " shalt love the Lord thy God with all thy Heart, S E C T.
350.
" and with all thy Soul, and with all thy Mind, and
" with all thy Strength : " this is the first,
Mat.22.38. " and great Commandment: And the second is like
39. " unto it,
Mar.12.31. " namely, this, " Thou shalt love thy Neighbour as
" thy self : " There is none other Commandment
" greater than these :
Mat.22.40. " On these two Commandments hang all the Law
" and the Prophets."
Mar.12.32. AND the Scribe said unto him, " Well, Master, S E C T.
351.
" thou hast said the Truth : For there is one God,
33. " and there is none other but He : and to love him
" with all the Heart, and with all the Understanding,
" and with all the Soul, and with all the Strength, is
" more than all Whole-burnt-offerings and Sacrifices."
34. And when Jesus saw that he answered discreetly, he
said unto him, " Thou art not far from the Kingdom
" of God."
And no Man, after that, durst ask him any Que-
stion.
Mat.22.41. WHILE the Pharisees were gathered together, Je- S E C T.
352.
42. sus asked them, saying,, " What think ye of Christ?
" whose Son is he ? " They say unto him, " The Son
" of David."
Mar.12.35. And Jesus answered, and said
Luk.20.41. unto them,
Mar.12.35. while he taught in the Temple, " How say the Scribes
" that Christ is the Son of David?
Mat.22.43. " How then doth David, in Spirit, call him Lord?
Mar.12.36. " For David himself said, by the Holy Ghost,
Luk.20.42. " in the Book of Psalms, " The Lord said unto my
" Lord, " Sit thou on my Right-hand, till I make
" thine Enemies thy Foot-stool.
Mar.12.37. " David therefore himself calleth him Lord :
Mat.22.45. " If David then
Luk.20.44. " calleth him Lord, how is he then his Son ? "

Mat. 22. 46. And no Man was able to answer him a Word : Neither durst any Man, from that Day forth, ask him any more Questions. S E C T. 352.

Mar. 12. 37. And the common People heard him gladly.

C H A P. LV.

Luk. 20. 45. **T**HEN, in the Audience of all the People, S E C T. 353.
Mat. 23. 1. spake *Jesus* to the Multitude, and to his Disciples;

Mar. 12. 38. And he said unto them in his Doctrine,

Mat. 23. 2. "The Scribes and the Pharisees sit in *Moses* Seat :

"All therefore whatsoever they bid you observe, that

3. "observe and do : But do not ye after their Works :

"for they say, and do not.

Mar. 12. 38. "Beware of the Scribes ;

Mat. 23. 4. "for they bind heavy Burdens, and grievous to be

"born, and lay them on Mens Shoulders ; but they

"themselves will not touch them with one of their

5. "Fingers^a. But all their Works they do for to be ^a § 258.

"seen of Men^b : they ^b § 102, &c.

Mar. 12. 38. "love to go in long Clothing ;

Mat. 23. 5. "they make broad their Philacteries, and enlarge the

6. "Borders of their Garments, and love the upper-

"most Rooms at Feasts, and the chief Seats in the

"Synagogues,

Mar. 12. 38. "and Salutations in the Market-places^c, ^c § 257.

Mat. 23. 7. "and to be called of Men *Rabbi*, *Rabbi* :

Luk. 20. 47. "Which devour Widows Houses, and for a Shew

"make long Prayers ; the same shall receive greater

"Damnation^d. ^d § 355.

Mat. 23. 8. "But be not ye called *Rabbi* : for one is your S E C T. 354.

"Master, even *Christ* ; and all ye are Brethren. And

9. "call no Man your Father upon Earth : for One is

"your Father which is in Heaven. Neither be ye

10. "called Masters : for One is your Master, even *Christ*.

11. "But he that is greatest among you shall be your

12. "Servant : And whosoever shall exalt himself, shall

"be

- Mat. 23. 12. "be abased; and he that shall humble himself, shall
"be exalted^a. S E C T.
354.
^a § 320.
- Mat. 23. 13. "BUT wo unto you, Scribes and Pharisees, Hypo- S E C T.
355.
"crites; for ye shut up the Kingdom of Heaven a-
"gainst Men: for ye neither go in yourselves, nei-
"ther suffer ye them that are entering, to go in^b. ^b § 258.
14. "Wo unto you, Scribes and Pharisees, Hypocrites;
"for ye devour Widows Houses, and for a Pretence
"make long Prayer; therefore ye shall receive the
"greater Damnation^c. ^c § 353.
15. "Wo unto you, Scribes and Pharisees, Hypocrites;
"for ye compass Sea and Land to make one Prose-
"lyte; and when he is made, ye make him two-
"fold more the Child of Hell than yourselves.
16. "Wo unto you, ye blind Guides^d; which say, ^d § 184.
"Whosoever shall swear by the Temple, it is no-
"thing; but whosoever shall swear by the Gold of
17. "the Temple, he is a Debtor." Ye Fools and Blind:
"for whether is greater, the Gold, or the Temple,
18. "that sanctifieth the Gold?" And, "Whosoever
"shall swear by the Altar, it is nothing; but who-
"soever sweareth by the Gift that is upon it, he is
19. "guilty." Ye Fools and Blind; for whether is great-
"er, the Gift, or the Altar that sanctifieth the Gift?
20. "Whoso therefore shall swear by the Altar, swear-
21. "eth by it, and by all Things thereon: and whoso
"shall swear by the Temple, sweareth by it, and by
22. "Him that dwelleth therein: and he that shall swear
"by Heaven, sweareth by the Throne of God, and
"by him that sitteth thereon^e. ^e § 98.
23. "Wo unto you, Scribes and Pharisees, Hypocrites;
"for ye pay Tythe of Mint, and Anise, and Cum-
"min, and have omitted the weightier Matters of
"the Law, Judgment, and Mercy, and Faith: These
"ought ye to have done, and not to leave the other
24. "undone^f. Ye blind Guides, which strain at a Gnat, ^f § 257.
"and swallow a Camel.

"Wo

- Mat. 23. 25. " Wo unto you, Scribes and Pharisees, Hypocrites; S E C T. 355.
 " for ye make clean the Outside of the Cup, and of
 " the Platter, but within they are full of Extortion
 26. " and Excess^a. Thou blind Pharisee! cleanse first ^a § 257.
 " that which is within the Cup and Platter, that the
 " Outside may be clean also.
 27. " Wo unto you, Scribes and Pharisees, Hypocrites;
 " for ye are like unto whited Sepulchres; which in-
 " deed appear beautiful outward, but are within full
 28. " of dead Mens Bones, and of all Uncleanneſs: Even
 " ſo ye alſo outwardly appear righteous unto Men;
 " but within ye are full of Hypocriſy and Iniquity.
 29. " Wo unto you, Scribes and Pharisees, Hypocrites;
 " becauſe ye build the Tombs of the Prophets, and
 " garniſh the Sepulchres of the Righteous, and ſay,
 30. " If we had been in the Days of our Fathers, we
 " would not have been Partakers with them in the
 31. " Blood of the Prophets:" Wherefore ye be Wit-
 " neſſes unto yourſelves, that ye are the Children of
 32. " them which killed the Prophets^b: Fill ye up then ^b § 258.
 33. " the Meaſure of your Fathers. Ye Serpents, ye Ge-
 " neration of Vipers^c, how can ye eſcape the Dam- ^c § 130.
 " nation of Hell?
 34. " Wherefore, behold, I ſend unto you Prophets,
 " and wiſe Men, and Scribes; and ſome of them ye
 " ſhall kill and crucify, and ſome of them ſhall ye
 " ſcourge in your Synagogues, and perſecute them
 35. " from City to City: that upon you may come all
 " the righteous Blood ſhed upon the Earth, from
 " the Blood of righteous *Abel*, unto the Blood of
 " *Zacharias*, Son of *Barachias*, whom ye ſlew be-
 36. " tween the Temple and the Altar. Verily I ſay un-
 " to you, All theſe Things ſhall come upon this Ge-
 " neration^d. ^d § 258.
 Mat. 23. 37. " O *Jeruſalem*, *Jeruſalem*, thou that killeſt the S E C T. 356.
 " Prophets, and ſtoneſt them that are ſent unto thee! Note.
 " How often would I have gathered thy Children
 " together, even as a Hen gathereth her Chickens
 " under

Mat. 23. 38. " under her Wings, and ye would not ! Behold, your
39. " House is left unto you desolate. For I say unto
" you, Ye shall not see me henceforth till ye shall
" say, " Blessed is he that cometh in the Name of
" the Lord " ."

SECT.
356.

* § 286.

C H A P. LVI.

Mar. 12. 41. **A**ND *Jesus* sat over-against the Treasury,
Luke 21. 1. and he looked up,
Mar. 12. 41. and beheld how the People cast Money into the
Treasury ; And many that were rich cast in much.
42. And there came
Luke 21. 2. also a certain poor Widow,
Mar. 12. 42. and she threw in two Mites, which make a Farthing.
43. And he called unto him his Disciples, and saith un-
to them, " Verily I say unto you, that this poor Wi-
" dow hath cast more in, than all they which have
" cast into the Treasury :
Luke 21. 4. " for all these have of their Abundance cast in unto
" the Offerings of God ; but she of her Penury hath
" cast in
Mar. 12. 44. " all that she had, even all her Living."

SECT.
357.

Mat. 24. 1. **A**ND *Jesus* went out, and departed from the
Temple.
Mark 13. 1. And as he went out of the Temple, one of his Dis-
ciples
Mat. 24. 1. came to him, for to shew him the Buildings of the
Temple ;
Luke 21. 5. how it was adorned with goodly Stones, and Gifts ;
Mark 13. 1. and saith unto him, " Master, see what Manner of
2. " Stones, and what Buildings are here ! " And *Jesus*,
answering, said unto him, " Seest thou these great
" Buildings ?
Mat. 24. 2. " See ye not all these Things ?
Luke 21. 6. " As for these Things which ye behold,
Mat. 24. 2. " verily I say unto you,

SECT.
358.

- Luke 21. 6. " the Days will come, in the which there shall not
" be left S E C T.
358.
- Mat. 24. 2. " here one Stone upon another that shall not be
" thrown down^a. ^a § 327.
- Mark 13. 3. AND as he sat upon the *Mount of Olives*, over- S E C T.
359.
against the Temple,
- Mat. 24. 3. the Disciples,
- Mark 13. 3. *Peter*, and *James*, and *John*, and *Andrew*,
- Mat. 24. 3. came unto him privately;
- Luke 21. 7. and they asked him, saying, " Master, but
- Mark 13. 4. " tell us, when shall these Things be ?
- Mat. 24. 3. " and what shall be the Sign of thy Coming, and of
" the End of the World,
- Mark 13. 4. " when all these Things shall be fulfilled ?"
5. And *Jesus* answering them, began to say
- Mat. 24. 4. unto them, " Take heed that no Man deceive you :
5. " for many shall come in my Name, saying, " I am
" *Christ* ; and shall deceive many^b : ^b § 361.
- Luke 21. 8. " And the Time draweth nigh : go ye not therefore
" after them.
- Mat. 24. 6. " And ye shall hear of Wars and Rumours of
" Wars :
- Luke 21. 9. " But when ye shall hear of Wars,
- Mark 13. 6. " and Rumours of Wars,
- Luke 21. 9. " and Commotions,
- Mat. 24. 6. " see that ye be not troubled, for all these Things
- Mark 13. 7. " must needs
- Luke 21. 9. " first come to pass,
- Mark 13. 7. " but the End shall not be yet."
- Luk. 21. 10. Then said he unto them, " Nation shall rise against
11. " Nation, and Kingdom against Kingdom, and great
" Earthquakes shall be in divers Places;
- Mat. 24. 7. " and there shall be Famines, and Pestilences,
- Mark 13. 8. " and Troubles,
- Luk. 21. 11. " and fearful Sight, and great Signs shall there be
" from Heaven:
- Mat. 24. 8. " all these are the beginning of Sorrows.
- " But

Mark 13.9.	" But take heed to yourselves : for,	SECT.
Luk. 21.12.	" before all these, they shall lay their Hands on you,	359.
	" and persecute you ^a ,	^a § 388.
Mark 13.9.	" and they shall deliver you up to the Councils,	
Luk. 21.12.	" and to the Synagogues,	
Mark 13.9.	" (and in the Synagogues ye shall be beaten ^b)	^b § 164.
Luk. 21.12.	" and into Prisons,	
Mat. 24. 9.	" to be afflicted;	
Mark 13.9.	" and ye shall be brought before Rulers and Kings.	
Luk. 21.12.	" for my Name's Sake: And it shall turn to you for	
	" a Testimony	
Mark 13.9.	" against them.	
10.	" And the Gospel must first be published among all	
	" Nations:	^c § 361.
11.	" BUT when they shall lead you, and deliver you	SECT.
	" up, take no Thought beforehand, what ye shall	360.
	" speak, neither do ye premeditate:	
Luk. 21.14.	" Settle it therefore in your Hearts, not to meditate	
	" before what ye shall answer;	
Mar. 13.11.	" but whatsoever shall be given you in that Hour,	
	" that speak ye ^d :	^d § 264.
Luk. 21.15.	" for I will give you a Mouth, and Wisdom, which	
	" all your Adversaries shall not be able to gainsay or	
	" resist:	
Mar. 13.11.	" for it is not ye that speak, but the Holy Ghost.	
12.	" Now the Brother shall betray the Brother to	SECT.
	" Death, and the Father the Son, and Children shall	361.
	" rise up against their Parents, and shall cause them	
	" to be put to death ^e :	^e § 164.
Luk. 21.16.	" And ye shall be betrayed both by Parents, and Bre-	
	" thren, and Kinsfolks, and Friends, and some of	
	" you shall they cause to be put to death:	
Mat. 24. 9.	" and ye shall be hated of all Nations for my Name's	
10.	" Sake ^f . And then shall many be offended, and	^f § 164.
	" shall betray one another, and shall hate one ano-	
	" ther:	
Luk. 21.18.	" But there shall not an Hair of your Head perish:	
19.	" In your Patience possess ye your Souls.	
	" And	

- Mat. 24. 11. " And many false Prophets shall rise, and shall S E C T.
361.
12. " deceive many: And, because Iniquity shall abound,
13. " the Love of many shall wax cold: But he that shall " § 164.
14. " endure unto the End, the same shall be saved ^a.
14. " And this Gospel of the Kingdom shall be preached " § 359.
15. " in all the World, for a Witness unto all Nations ^b;
16. " and then shall the End come.
- Mar. 13. 14. " But when ye shall see the Abomination of De-
15. " lation, spoken of by *Daniel* the Prophet ^c, standing " ix. 27.
xii. 11.
16. " where it ought not,
- Mat. 24. 15. " in the holy Place; (whoso readeth, let him un-
16. " derstand.)
- Luk. 21. 20. " And when ye shall see *Jerusalem* compassed with Ar-
21. " mies, then know, that the Desolation thereof is nigh.
22. " Then let them which are in *Judea*, flee to the
23. " Mountains; and let them which are in the midst
24. " of it, depart out; and let not them that are in the
25. " Countries enter thereinto:
- Mar. 13. 15. " and let him that is on the House-top, not go down
16. " into the House, neither enter therein, to take any
17. " thing out of his House.
- Mat. 24. 18. " Neither let him which is in the Field, return back,
19. " to take his Clothes ^d. " § 309.
- Luk. 21. 22. " For these be the Days of Vengeance, that all Things
23. " which are written may be fulfilled. But wo unto
24. " them that are with Child, and to them that give
25. " suck in those Days: for there shall be great Distress
26. " in the Land, and Wrath upon this People. And
27. " they shall fall by the Edge of the Sword, and shall
28. " be led away Captive into all Nations; and *Jerusa-*
29. " *lem* shall be troden down of the Gentiles, until
30. " the Times of the Gentiles be fulfilled.
- Mat. 24. 20. " But pray ye that your Flight be not in the Win-
21. " ter, neither on the Sabbath-day:
- Mar. 13. 19. " for in those Days
- Mat. 24. 21. " shall be great Tribulation
- Mar. 13. 19. " and Affliction, such as was not from the Beginning
20. " of the Creation
- of

- Mat.24.21. " of the World
- Mar.13.19. " which God created, unto this Time,
- Mat.24.21. " no, nor ever shall be.
- Mar.13.20. " And except that the Lord had shortned those
" Days,
- Mat.24.22. " there should no Flesh be saved :
- Mar.13.20. " but for the Elect's Sake, whom he hath chosen, he
" hath shortned the Days.
21. " And then, if any Man shall say unto you, " Lo,
" here is *Christ* ;" or, " Lo, he is there," believe him
" not " :
- Mat.24.24. " For there shall arise false Christs, and false Pro-
" phets, and shall shew great Signs and Wonders, in-
" somuch that (if it were possible) they shall seduce
" the very Elect ^b :
- Mar.13.23. " But take ye heed ; behold, I have foretold you all
" Things.
- Mat.24.26. " Wherefore, if they shall say unto you, " Be-
" hold, he is in the Desert," go not forth ; " Be-
" hold, he is in the secret Chambers ;" believe it not :
27. " for as the Lightning cometh out of the East, and
" shineth even unto the West, so also shall the Com-
" ing of the Son of Man be ^c : For where the Car- ^d
" case is, there will the Eagles be gathered together ^d.
28. " But
- Mar.13.24. " immediately after the Tribulation of those Days,
- Mat.24.29. " there shall be Signs in the Sun, and in the Moon,
- Luk.21.25. " and in the Stars ; and upon the Earth Distress of
" Nations with Perplexity ; the Sea and the Waves
26. " roaring : Mens Hearts failing them for Fear, and
" for looking after those Things which are coming on
" the Earth : for
- Mar.13.24. " the Sun shall be darkned, and the Moon shall not
" give her Light ;
- Mat.24.29. " and the Stars shall fall from Heaven, and the Pow-
30. " ers of the Heavens shall be shaken. And then
" shall appear the Sign of the Son of Man in Heaven ;
" and then shall all the Tribes of the Earth mourn :

^a § 309.

^b § 359.

^c § 309.

^d § 309.

- Mar. 13. 26. " and then shall they see the Son of Man,
 Mar. 24. 30. " coming in the Clouds of Heaven, with Power and
 " great Glory :
 Mar. 13. 27. " And then shall he send his Angels,
 Mat. 24. 31 " with the great Sound of a Trumpet, and they shall
 " gather together his Elect, from the four Winds,
 Mar. 13. 27. " from the uttermost Part of the Earth, to the utter-
 " most Part of Heaven,
 Mat. 24. 31. " from the one End of Heaven to the other.
 Luk. 21. 28. " And when these Things begin to come to pass,
 " then look up, and lift up your Heads, for your
 " Redemption draweth nigh.

S E C T.

361.

§ 200.

369.

C H A P. LVII.

- Luk. 21. 29. " **A**ND he spake unto them a Parable.
 Mat. 24. 32. " **N**ow learn a Parable of the Fig-tree :
 Luk. 21. 29. " Behold the Fig-tree, (and all the Trees ;)
 Mar. 13. 28. " when her Branch is yet tender, and putteth forth
 " Leaves,
 Luk. 21. 30. " ye see and know of your own selves, that Summer
 31. " is now nigh-at-hand. So, likewise ye,
 Mat. 24. 33. " when ye shall see all these Things
 Mar. 13. 29. " come to pass,
 Luk. 21. 31. " know ye that the Kingdom of God is nigh-at-hand,
 Mar. 13. 29. " even at the Doors. Verily I say unto you, that this
 30. " Generation shall not pass
 Luk. 21. 32. " away, till
 Mat. 24. 34. " all these Things be fulfilled :
 35. " Heaven and Earth shall pass away, but my Words
 " shall not pass away.
 Mar. 13. 32. " **B**UT of that Day, and that Hour, knoweth no
 " Man : no, not the Angels which are in Heaven,
 " neither the Son ;
 Mat. 24. 36. " but my Father only.
 37. " But as the Days of *Noah* were, so shall also the
 38. " Coming of the Son of Man be : For as in the Days
 " that were before the Flood, they were eating and
 " drinking,

S E C T.

362.

S E C T.

363.

- Mat. 24. 38. " drinking, marrying and giving in Marriage, until
39. " the Day that *Noah* entred into the Ark, and knew
" not until the Flood came, and took them all a-
" way; so shall also the Coming of the Son of Man
40. " be^a. Then shall two be in the Field, the one^a § 309.
41. " shall be taken, and the other left: Two Women
" shall be grinding at the Mill, the one shall be ta-
" ken, and the other left^b. § 309.
- Mar. 13. 33. " Take ye heed; watch and pray,
Mat. 24. 42. " therefore, for ye know not what Hour your Lord
" doth come^c. § 270.
43. " BUT know this, that if the Good Man of the § 364.
" House had known in what Watch the Thief would S E C T.
" have come, he would have watched, and would 364.
" not have suffered his House to be broken up^d. § 269.
44. " Therefore be ye also ready: for in such an Hour
" as ye think not, the Son of Man cometh^e. § 42,
45. " Who then is a faithful and wise Servant, whom 50.
" his Lord hath made Ruler over his Household, to
46. " give them Meat in due Season? Blessed is that
" Servant, whom his Lord, when he cometh, shall
47. " find so doing. Verily I say unto you, that he shall
48. " make him Ruler over all his Goods. But, and if
" that evil Servant shall say in his Heart, " My Lord
49. " delayeth his coming," and shall begin to smite his
" Fellow-Servants, and to eat and drink with the
50. " Drunken: The Lord of that Servant shall come in
" a Day when he looketh not for him, and in an
51. " Hour that he is not aware of^f; and shall cut him^f § 44.
" asunder, and appoint him a Portion with the Hy- § 365.
" pocrites^g: there shall be Weeping, and Gnashing § 270.
" of Teeth^h. § 347.
Mar. 13. 34. " For the Son of Man is as a Man taking a far 368.
" Journey, who left his House and gave Authority S E C T.
" to his Servants, and to every Man his Work, and 365.
" commanded the Porter to watch.
35. " Watch ye therefore, (for ye know not when the
" Master of the House cometh; at Even, or at Mid-
" night,

- Mar. 13. 35. " night, or at the Cock-crowing, or in the Morn- S E C T.
 36. " ing^a:) Left, coming suddenly, he find you sleeping. 365.
 37. " And what I say unto you, I say unto all, Watch. § 364.
366.
- Luk. 21. 34. " AND take heed to yourselves, lest at any Time S E C T.
 " your Hearts be overcharged with Surfeiting, and 366.
 " Drunkenness, and Cares of this Life; and so that
 35. " Day come upon you unawares: For as a Snare
 " shall it come on all them that dwell on the Face
 36. " of the Earth^b. Watch ye therefore, and pray al- § 365.
 " ways, that ye may be accounted worthy to escape 367.
 " all these Things that shall come to pass, and to
 " stand before the Son of Man.
- Mat. 25. 1. " THEN shall the Kingdom of Heaven be likened S E C T.
 " unto ten Virgins, which took their Lamps, and 367.
 2. " went forth to meet the Bridegroom; and five of
 " them were wise, and five of them were foolish.
 3. " They that were foolish, took their Lamps, and
 4. " took no Oyl with them: but the Wise took Oyl in
 5. " their Vessels, with their Lamps. While the Bride-
 6. " groom tarried, they all slumbred and slept: And
 " at Midnight there was a Cry made, " Behold, the
 " Bridegroom cometh, go ye out to meet him."
 7. " Then all those Virgins arose, and trimmed their
 8. " Lamps: And the Foolish said unto the Wise, " Give
 9. " us of your Oyl, for our Lamps are gone out." But
 " the Wise answered, saying, " Not so, lest there be
 " not enough for us and you: but go ye rather to
 10. " them that sell; and buy for yourselves. And while
 " they went to buy, the Bridegroom came, and they
 " that were ready went in with him to the Marriage;
 11. " and the Door was shut. Afterward came also the
 " other Virgins, saying, " Lord, Lord, open to us:"
 12. " But he answered, and said, " Verily I say unto you,
 13. " I know you not." Watch therefore, for ye know
 " neither the Day nor the Hour when the Son of
 " Man cometh^c. § 366.

C H A P. LVIII.

Mat. 25. 14.

“FOR the Kingdom of Heaven is as a Man travelling into a far Country, who called his own Servants, and delivered unto them his Goods: And unto one he gave five Talents, to another two, and to another one; to every Man according to his several Ability, and straightway took his Journey.

SECT.
368.

15. “Then he that had received the five Talents, went and traded with the same, and made them other five Talents: And likewise he that had received two, he also gained other two: But he that had received one, went and digged in the Earth, and hid his Lord’s Money.

16. “After a long Time, the Lord of those Servants cometh, and reckoneth with them. And so he that had received five Talents came, and brought other five Talents, saying, “Lord, thou deliveredst unto me five Talents; behold, I have gained, besides them, five Talents more.” His Lord said unto him, “Well done, thou good and faithful Servant; thou hast been faithful over a few Things, I will make thee Ruler over many Things; enter thou into the Joy of thy Lord.”

§ 323.

17. “He also that had received the two Talents came, and said, “Lord, thou deliveredst unto me two Talents; behold, I have gained two other Talents, besides them.” His Lord said unto him, “Well done, good and faithful Servant, thou hast been faithful over a few Things, I will make thee Ruler over many Things; enter thou into the Joy of thy Lord.

18. “Then he which had received the one Talent came, and said, “Lord, I knew thee, that thou art an hard Man, reaping where thou hast not sown, and gathering where thou hast not strawed:

C c c

“ and

- Mat. 25. 25. "and I was afraid, and went and hid thy Talent in SECT. 368.
 26. "the Earth: Lo, there thou hast that is thine." His
 "Lord answered, and said unto him, "Thou wicked
 "and slothful Servant: thou knewest that I reap where
 "I sowed not, and gather where I have not strawed:
 27. "thou oughtest therefore to have put my Money to
 "the Exchangers; and then, at my Coming, I should
 28. "have received mine own with Usury. Take there-
 "fore the Talent from him, and give it unto him
 29. "which hath ten Talents": (For unto every one § 323.
 "which hath shall be given, and he shall have Ab-
 "undance; but from him that hath not, shall be
 30. "taken away even that which he hath:.) And cast
 "ye the unprofitable Servant into outer Darknes;
 "there shall be Weeping and Gnashing of Teeth". § 364.
 31. "WHEN the Son of Man shall come in his Glory, SECT. 369.
 "and all the holy Angels with him, then shall he
 32. "sit upon the Throne of his Glory"; and before him § 362.
 "shall be gathered all Nations; and he shall separate
 "them one from another, as a Shepherd divideth his
 33. "Sheep from the Goats: And he shall set the Sheep
 "on his Right hand, but the Goats on the Left.
 34. "Then shall the King say unto them on his Right
 "hand, "Come, ye Blessed of my Father, inherit
 "the Kingdom prepared for you from the Founda-
 35. "tion of the World: For I was an hungred, and
 "ye gave me Meat; I was thirsty, and ye gave me
 "Drink; I was a Stranger, and ye took me in;
 36. "naked, and ye clothed me; I was sick, and ye vi-
 "sited me; I was in Prison, and ye came unto
 37. "me". Then shall the Righteous answer him, say- § 102.
 "ing, "Lord, when saw we thee an hungred, and
 38. "fed thee; or thirsty, and gave thee Drink? When
 "saw we thee a Stranger, and took thee in; or na-
 39. "ked, and clothed thee? Or when saw we thee sick,
 40. "or in Prison, and came unto thee?" And the
 "King shall answer, and say unto them, "Verily I
 "say unto you, In-as-much as ye have done it unto
 "one

Mat. 25. 40. "one of the least of these my Brethren, ye have done
 41. "it unto me."
 42. "Then shall he say also unto them on the Left hand,
 43. "Depart from me, ye Cursed, into everlasting Fire,
 44. "prepared for the Devil and his Angels: For I was
 45. "an hungred, and ye gave me no Meat; I was
 46. "thirsty, and ye gave me no Drink; I was a Stran-
 "ger, and ye took me not in; naked, and ye cloth-
 "ed me not; sick, and in Prison, and ye visited
 "me not." Then shall they also answer him, saying,
 "Lord, when saw we thee an hungred, or a-thirst,
 "or a Stranger, or naked, or sick, or in Prison,
 "and did not minister unto thee?" Then shall he
 "answer them, saying, "Verily I say unto you, In-
 "as-much as ye did it not to one of the least of these,
 "ye did it not to me." And these shall go away
 "into everlasting Punishment; but the Righteous in-
 "to Life eternal."

SECT.
369.

Luk. 21. 37. AND in the Day-time he was teaching in the Tem-
 38. ple; and at Night he went out, and abode in the
 Mount that is called *The Mount of Olives*: And all
 the People came early in the Morning to him in the
 Temple, for to hear him.

SECT.
370.

C H A P. LIX.

Mark 14. 1. AFTER two Days was the Feast of the Passover,
 and of Unleavened Bread.

SECT.
371.
Note.

Mat. 26. 1. And it came to pass, when *Jesus* had finished all these
 2. Sayings, he said unto his Disciples, "Ye know that
 "after two Days is the Feast of the Passover; and
 "the Son of Man is betrayed to be crucified".

* § 318.

Luke 22. 1. Now the Feast of Unleavened Bread drew nigh,
 which is called the Passover.

SECT.
372.
N. 371.

Mat. 26. 3. Then assembled together the Chief Priests, and the
 Scribes, and the Elders of the People, unto the Pa-
 lace

- Mat. 26. 3. place of the High-priest, who was called *Caiaphas*; S E C T.
372.
and consulted,
Mark 14. 1. and sought how they might take
Mat. 26. 4. *Jesus* by Subtilty,
Mark 14. 2. and put him to Death. But they said, "Not on the
" Feast-day; lest there be an Uproar
Mat. 26. 5. " among the People:"
Luke 22. 2. (for they feared the People:.) " § 345.
- Mat. 26. 6. Now when *Jesus* was in *Bethany*, in the House of S E C T.
373.
N. 123.
Simon the Leper,
Mark 14. 3. as he sat at Meat, there came
Mat. 26. 7. unto him a Woman, having an Alabaster-box
Mark 14. 3. of Ointment of Spikenard, very precious: and she
brake the Box, and poured it on his Head
Mat. 26. 7. as he sat at Meat. " § 325.
8. But when his Disciples saw it,
Mark 14. 4. there were some that had Indignation within them-
selves, and said, " Why was this Waste of the Oint-
5. " ment made? For it might have been sold for more
" than three hundred Pence, and have been given to
" the Poor." And they murmured against her.
Mat. 26. 10. When *Jesus* understood it, he said unto them,
Mark 14. 6. " Let her alone;
Mat. 26. 10. " Why trouble ye the Woman? For she hath wrought
11. " a good Work upon me: (for ye have the Poor al-
" ways with you,
Mark 14. 7. " and whensoever ye will ye may do them good, but
" me ye have not always:)"
Mat. 26. 12. " for in that she hath poured this Ointment on my
" Body,
Mark 14. 8. " she hath done what she could; she is come before-
9. " hand to anoint my Body to the Burying. Verily " § 325.
" I say unto you, wheresoever this Gospel shall be
" preached, throughout the whole World,
Mat. 26. 13. " there shall also this, that this Woman hath done,
" be told for a Memorial of her."

Now

John 13. 1.

Now, before the Feast of the Passover, when *Jesus* knew that his Hour was come, that he should depart out of this World unto the Father, having loved his own which were in the World, he loved them unto the End. And Supper being ended, (the Devil having now put it into the Head of *Judas Iscariot*, *Simon's* Son, to betray him.) *Jesus* knowing that the Father had given all Things into his Hands, and that he was come from God, and went to God^a; he riseth from Supper, and laid aside his Garments, and took a Towel, and girded himself: After that, he poureth Water into a Bason, and began to wash his Disciples Feet, and to wipe them with the Towel wherewith he was girded.

Then cometh he to *Simon Peter*; and *Peter* saith unto him, "Lord, dost thou wash my Feet?" *Jesus* answered, and said unto him, "What I do, thou knowest not now, but thou shalt know hereafter." *Peter* saith unto him, "Thou shalt never wash my Feet." *Jesus* answered him, "If I wash thee not, thou hast no Part with me." *Simon Peter* saith unto him, "Lord, not my Feet only, but also my Hands and my Head." *Jesus* saith to him, "He that is washed, needeth not, save to wash his Feet, but is clean every whit: And ye are clean^b, but not all." For he knew who should betray him^c; therefore said he, "Ye are not all clean."

So, after he had washed their Feet, and had taken his Garments, and was set down again, he said unto them, "Know ye what I have done unto you? Ye call me Master, and Lord, and ye say well, for so I am. If I then, your Lord and Master, have washed your Feet, ye ought also to wash one another's Feet: for I have given you an Example; that ye should do as I have done to you. Verily, verily, I say unto you, The Servant is not greater than his Lord^d; neither he that is sent, greater

SECT.

374.
Note.

^a § 379.

^b § 386.

^c § 182.
375.

^d § 164.
388.

D d d

" than

John 13.17. "than he that sent him. If ye know these Things, S E C T.
"happy are ye if ye do them. 374.

18. "I speak not of you all; I know whom I have
"chosen; but that the Scripture may be fulfilled,
"He that eateth Bread with me, hath lift up his Heel
19. "against me". Now I tell you before it come, that^a P f. xli.
"when it is come to pass, ye may believe that I am 9.
"he.

20. "Verily, verily, I say unto you, He that receiveth
"whomsoever I send, receiveth me; and he that re-
"ceiveth me, receiveth him that sent me^b." ^b § 334.

John 13.21. WHEN *Jesus* had thus said, he was troubled in Spi- S E C T.
rit, and testified, and said, "Verily, verily, I say unto 375.
22. "you, that one of you shall betray me^c." Then the Note.
Disciples looked one on another, doubting of whom^c § 374.
23. he spake. Now there was leaning on *Jesus* Bosom one 384.

24. of his Disciples, whom *Jesus* loved: *Simon Peter*,
therefore, beckned to him, that he should ask who
25. it should be of whom he spake. He then, lying
on *Jesus* Breast, saith unto him, "Lord, who is it?"
26. *Jesus* answered, "He it is to whom I shall give a Sop,
"when I have dipped it." And when he had dipped
the Sop, he gave it to *Judas Iscariot*, the Son of *Si-*
mon.

27. AND after the Sop, *Satan* entred S E C T.
Luke 22.3. into *Judas*, surnamed *Iscariot*, being of the Number 376.
of the Twelve:

John 13.27. Then said *Jesus* unto him, "That thou doest, do
28. "quickly." Now no Man at the Table knew for
29. what Intent he spake this unto him: for some of them
thought, because *Judas* had the Bag, that *Jesus* had
said unto him, "Buy those Things that we have need
"of against the Feast;" or, that he should give
30. something to the Poor. He then, having received
the Sop, went immediately out, and it was Night:

Luke 22.4. And he went his way, N. 371.

Mat. 26.14. unto the the Chief Priests, and said unto them,
"What

Mat. 26. 15. "What will ye give me, and I will deliver him un-
"to you?"

SECT.
376.

Luke 22. 4. And he communed with the Chief Priests and Cap-
tains, how he might betray him unto them.

Mar. 14. 11. And when they heard it, they were glad, and pro-
mised to give him Money :

Mat. 26. 15. And they covenanted with him for thirty Pieces of
Silver :

Luke 22. 6. And he promised :

Mat. 26. 16. And from that Time he sought Opportunity

Mar. 14. 11. how he might conveniently betray him

Luke 22. 6. unto them, in the Absence of the Multitude.

John 13. 31. Therefore, when he was gone out, *Jesus* said, "Now
"is the Son of Man glorified, and God is glorified in
32. "him. If God be glorified in him, God shall also
"glorify him in himself, and shall straightway glo-
"rify him."

§ 391.

C H A P. LX.

Luke 22. 7. (THEN came the Day of Unleavened Bread, when
the Passover must be killed.)

SECT.
377.
Note.

John 13. 33. "Little Children, yet a little while I am with you.
"Ye shall seek me; and, as I said unto the *Jews*,
"Whither I go ye cannot come," so now I say unto
"you".

§ 235.

34. "A new Commandment I give unto you, That
"ye love one another; As I have loved you, that
35. "ye also love one another". By this shall all Men
"know that ye are my Disciples, if ye have Love
"one to another."

§ 387.

36. *Simon Peter* said unto him, "Lord, whither goest
"thou?" *Jesus* answered him, "Whither I go, thou
"canst not follow me now, but thou shalt follow me
37. "afterwards." *Peter* said unto him, "Lord, why
"cannot I follow thee now? I will lay down my Life
38. "for thy Sake." *Jesus* answered him, "Wilt thou
"lay down thy Life for my Sake? Verily, verily, I
"say

- John 13. 38. "say unto thee, The Cock shall not crow till thou
"hast denied me thrice^a." S E C T. 377.
John 14. 1. "LET not your Heart be troubled: ye believe in S E C T. 393.
2. "God, believe also in me. In my Father's House are 378.
"many Mansions; if it were not so, I would have told Note.
3. "you: I go to prepare a Place for you. And if I go
"and prepare a Place for you, I will come again, and
"receive you unto myself, that where I am, there ye
4. "may be also^b. And whither I go ye know, and the^b § 332.
5. "Way ye know." Thomas saith unto him, "Lord, we 391.
"know not whither thou goest; and how can we
6. "know the Way?" Jesus saith unto him, "I am the
"Way, and the Truth, and the Life^c. No Man com-^c § 304.
7. "eth unto the Father but by me. If ye had known
"me, ye should have known my Father also: And
"from henceforth ye know him, and have seen him."
8. Philip saith unto him, "Lord, shew us the Father,
9. "and it sufficeth us." Jesus saith unto him, "Have
"I been so long time with you, and yet hast thou
"not known me, Philip? He that hath seen me,
"hath seen the Father^d; and how sayest thou then, ^d § 334.
10. "Shew us the Father?" Believeest thou not that I am
"in the Father, and the Father in me^e? The Words ^e § 391.
"that I speak unto you, I speak not of myself^f; but ^f § 334.
"the Father that dwelleth in me, he doth the Works. 380.
11. "Believe me, that I am in the Father, and the Fa-
"ther in me, or else believe me for the very Work's
"Sake^g. ^g § 282.
12. "VERILY, verily, I say unto you, He that believeth S E C T. 379.
"on me, the Works that I do, shall he do also: and
"greater Works than these shall he do; because I go
13. "unto my Father^h. And whatsoever ye shall ask, in ^h § 374.
"my Name, that will I do; that the Father may be 390.
14. "glorified in the Son. If ye ask any thing, in my
"Name, I will do itⁱ. ⁱ § 340.
15. "If ye love me, keep my Commandments^k; and 386.
16. "I will pray the Father, and he shall give you ano- S E C T. 380.
"ther Comforter, that he may abide with you for ^k § 21.
"ever;

- John 14. 17. " ever, even the Spirit of Truth; whom the World S E C T.
380.
- " cannot receive, because it seeth him not, neither
- " knoweth him: but ye know him; for he dwelleth
18. " with you, and shall be in you^a. I will not leave ^a y 26.
19. " you comfortless; I will come to you. Yet a little
- " while, and the World seeth me no more; but ye
20. " see me: because I live, ye shall live also. At that
- " Day ye shall know, that I am in my Father, and
- " you in me, and I in you^b. ^b § 179.
21. " He that hath my Commandments, and keepeth
- " them, he it is that loveth me^c: and he that loveth ^c y 15, 23.
- " me, shall be loved of my Father; and I will love
22. " him, and will manifest myself to him." *Judas*
- faith unto him, (not *Iscaiot*,) " Lord, how is it that
- " thou wilt manifest thyself unto us, and not unto
23. " the World?" *Jesus* answered, and said unto him,
- " If a Man love me, he will keep my Words^d: and ^d y 21.
§ 387.
- " my Father will love him, and we will come unto
24. " him, and make our Abode with him. He that
- " loveth me not, keepeth not my Sayings: And the
- " Word which you hear, is not mine, but the Fa-
- " ther's which sent me^e. ^e y 10.
25. " These Things have I spoken unto you, being yet
26. " present with you: but the Comforter, which is
- " the Holy Ghost, whom the Father will send in my
- " Name, he shall teach you all Things, and bring all
- " Things to your Remembrance, whatsoever I have
- " said unto you^f. ^f y 17.
§ 388.
27. " Peace I leave with you, my Peace I give unto you;
- " not as the World giveth, give I unto you: Let not
28. " your Heart be troubled, neither let it be afraid^g. Ye ^g § 378.
- " have heard how I said unto you, I go away, and
- " come again to you^h:" If ye loved me, ye would ^h y 3.
- " rejoyce, because I said, " I go unto the Father:"
- " For my Father is greater than Iⁱ. And now I have ⁱ § 281.
29. " told you before it come to pass, that, when it is
- " come to pass, ye might believe.
30. " Hereafter I will not talk much with you: for
- E e e
- " the

John 14.31. "the Prince of this World cometh, and hath nothing
 " in me. But that the World may know that I love
 " the Father, and as the Father gave me Command-
 " ment, even so I do. SECT.
380.
 " Arise, let us go hence." N. 377.

C H A P. LXI.

Mar. 14.12. **A**ND the first Day of Unleavened Bread, when SECT.
381.
 they killed the Passover,
 Mat. 26.17. the Disciples came to *Jesus*, saying unto him,
 Mar. 14.12. "Where wilt thou that we go and prepare, that thou
 13. "mayst eat the Passover?" And he sendeth forth
 two of his Disciples,
 Luke 22.8. *Peter* and *John*, saying, "Go, and prepare us the
 9. "Passover, that we may eat." And they said unto
 10. him, "Where wilt thou that we prepare?" And
 he said unto them,
 Mar. 14.13. "Go ye into the City;
 Luk. 22.10. "and behold, when ye are entred into the City, there
 "shall a Man meet you, bearing a Pitcher of Water,
 "follow him into the House where he entreth in:
 Mar. 14.14. "And wheresoever he shall go in, say ye to the
 "Good-man of the House,
 Luk. 22.11. "The Master saith unto thee,
 Mat. 26.18. "My Time is at hand; I will keep the Passover at
 "thy House with my Disciples:
 Mar. 14.14. "Where is the Guest-chamber, where I shall eat the
 15. "Passover with my Disciples. And he will shew
 "you a large upper Room, furnished and prepared;
 "there make ready for us." And his Disciples went
 forth, and came into the City,
 Mat. 26.19. and did as *Jesus* had appointed them,
 Luk. 22.13. and found as he had said unto them: and they made
 ready the Passover.

Mar. 14.17. **A**ND in the Evening he cometh with the SECT.
382.
 Twelve:
 and

- Luk.22.14. and when the Hour was come, he sat down, and the twelve Apostles with him. S E C T.
382.
15. AND he said unto them, "With Desire I have S E C T.
383.
16. "desired to eat this Passover with you before I suf-
16. "fer: For I say unto you, I will not any more eat
- "thereof, until it be fulfilled in the Kingdom of
- "God."
17. And he took the Cup, and gave Thanks, and said, Note.
18. "Take this, and divide it among yourselves: for I
- "say unto you, I will not drink of the Fruit of the
- "Vine, until the Kingdom of God shall come."
- § 385.
- Mar.14.18. AND as they sat, and did eat, *Jesus* said, "Ve- S E C T.
384.
Note.
- "rily I say unto you,
- Mat.26.21. "that one of you,
- Mar.14.18. "which eateth with me, shall betray me:
- § 375.
- Luk.22.21. "Behold the Hand of him that betrayeth me is with
- "me on the Table."
23. And they began to enquire among themselves, which
- of them it was that should do this Thing.
- Mar.14.19. And they began to be
- Mat.26.22. exceeding sorrowful; and began every one of them
- to say unto him,
- Mar.14.19. one by one,
- Mat.26.22. "Lord, is it I?"
- Mar.14.19. And another said, "Is it I?" And he answered, and
20. said unto them, "It is one of the Twelve, that dip-
- "peth with me in the Dish.
- Mat.26.23. "He that dippeth his Hand with me in the Dish, the
- "same shall betray me.
- Mar.14.21. "The Son of Man indeed goeth,
- Luk.22.22. "as it was determined,
- Mar.14.21. "(and) as it is written of him: but wo unto that
- "Man by whom the Son of Man is betrayed;
- Mat.26.24. "it had been good for that Man, if he had not been
- "born."
25. Then *Judas*, which betrayed him, answered, and said,
- "Master, is it I?" He said unto him, "Thou hast said."
- AND

- Mat.26.26. AND, as they were eating, *Jesus* took Bread, and blessed it *, and brake it, and gave it to his Disciples, and said, "Take, eat; this is my Body,"
- Luk.22.19. "which is given † for you; This do in Remem-
20. "brance of me." Likewise also
- Mar.14.23. he took the Cup,
Luk.22.20. after Supper;
- Mar.14.23. and when he had given Thanks, he gave it to them,
Mat.26.27. saying, "Drink ye all of it."
- Mar.14.24. And they all drank of it. And he said unto them,
Luk.22.20. "This Cup is the New Testament in my Blood ‡,
"which is shed for you,
"and for many, for the Remission of Sins. But
- Mar.14.25. "verily I say unto you, I will drink no more,
Mat.26.29. "henceforth, of this Fruit of the Vine, until that Day
"when I drink it new with you in my Father's King-
"dom".
- John 15. 1. "I AM the true Vine, and my Father is the Hus-
2. "bandman: Every Branch in me that beareth not
"Fruit, he taketh away^b: and every Branch that
"beareth Fruit, he purgeth it, that it may bring
"forth more Fruit.
3. "Now are ye clean, through the Word which I
4. "have spoken unto you^c. Abide in me, and I in
"you. As the Branch cannot bear Fruit of itself,
"except it abide in the Vine, no more can ye, ex-
5. "cept ye abide in me. I am the Vine, ye are the
"Branches: He that abideth in me, and I in him,
"the same bringeth forth much Fruit: for without
6. "me ye can do nothing. If a Man abide not in me,
"he is cast forth as a Branch, and withered; and
"Men gather them, and cast them into the Fire, and
7. "they are burned. If ye abide in me, and my Words
"abide in you, ye shall ask what ye will, and it shall
8. "be done unto you^d. Herein is my Father glorified
- * 26. or, gave Thanks. † 19. or, broken. ‡ 20. or, This is my
Blood of the New Testament.
- I " that

S E C T.
385.

* § 383.

S E C T.
386.
Note,

* § 375.

* § 374.

* § 379-
387.

- John 15. 8. " that ye bear much Fruit; so shall ye be my Dis- S E C T.
386.
 " ciples.
 9. " As the Father hath loved me, so have I loved S E C T.
387.
 10. " you; continue ye in my Love^a. If ye keep my ^a § 391.
 " Commandments, ye shall abide in my Love, even
 " as I have kept my Father's Commandments, and
 11. " abide in his Love^b. These Things have I spoken ^b § 380.
 " unto you, that my Joy might remain in you; and
 12. " that your Joy might be full^c. This is my Com- ^c § 391.
 " mandment, that ye love one another, as I have
 13. " loved you^d. Greater Love hath no Man than this, ^d § 377.
 14. " that a Man lay down his Life for his Friends. Ye
 " are my Friends, if ye do whatsoever I command
 15. " you. Henceforth I call you not Servants; for the
 " Servant knoweth not what his Lord doth: but I
 " have called you Friends, for all Things that I have
 " heard of my Father, I have made known unto
 16. " you^e. Ye have not chosen me, but I have chosen ^e § 391.
 " you, and ordained you, that you should go and
 " bring forth Fruit, and that your Fruit should re-
 " main; that whatsoever ye shall ask in my Name,
 " he may give it you^f. ^f § 386.
390.
 17. " These Things I command you, that ye love one
 " another.

C H A P. LXII.

- John 15. 18. " **I** F the World hate you, ye know that it hated me S E C T.
388.
 19. " before it hated you. If ye were of the World,
 " the World would love his own; but because ye are
 " not of the World, but I have chosen you out of
 20. " the World, therefore the World hateth you^g. Re- ^g § 391.
 " member the Word that I said unto you, The Ser-
 " vant is not greater than the Lord^h. If they have ^h § 374.
 " persecuted me, they will also persecute youⁱ: If ⁱ § 359.
390.
 " they have kept my Saying, they will keep yours
 21. " also. But all these Things will they do unto you
 F f f " for

John 15. 21. " for my Name's Sake, because they know not him S E C T.
388.
" that sent me.

22. " If I had not come and spoken unto them, they
" had not had Sin : but now they have no Cloak for
23. " their Sin. He that hateth me, hateth my Father
24. " also. If I had not done among them the Works
" which none other Man did, they had not had Sin :
" But now have they both seen and hated, both me
25. " and my Father. But this cometh to pass, that the
" Word might be fulfilled, that is written, " They
" hated me without a Cause ".

^a Pl. lxiix.

26. " But when the Comforter is come, whom I will
" send unto you from the Father, even the Spirit of
" Truth, which proceedeth from the Father, he shall
27. " testify of me ^b. And ye also shall bear witness,
" because ye have been with me from the Begin-
" ning ^c."

4.

^b § 380.
389.

^c § 499.

John 16. 1. " These Things have I spoken unto you, that ye
" should not be offended. They shall put you out
2. " of the Synagogues; yea, the Time cometh, that
" whosoever killeth you, will think that he doth God
3. " Service. And these Things will they do unto you,
" because they have not known the Father, nor me.
4. " But these Things have I told you, that when
" the Time shall come, ye may remember that I
" told you of them. And these Things I said not un-
" to you at the Beginning, because I was with you.
5. " But now I go my way to him that sent me, and
" none of you asketh me, " Whither goest thou ?"
6. " But, because I have said these Things, Sorrow hath
" filled your Heart.

John 16. 7. " NEVERTHELESS, I tell you the Truth : It is ex- S E C T.
389.
" pient for you that I go away; for if I go not a-
" way, the Comforter will not come unto you; but
8. " if I depart, I will send him unto you ^d. And when
" he is come, he will reprove the World of Sin, and
9. " of Righteousness, and of Judgment : Of Sin, be-
10. " cause they believe not on me; of Righteousness,
" because

^d § 388.

- John 16. 10. "because I go to my Father, and ye see me no more; S E C T.
389.
11. "Of Judgment, because the Prince of this World is
"judged". § 332.
12. "I have yet many Things to say unto you, but
13. "ye cannot bear them now. Howbeit, when he, the
"Spirit of Truth, is come, he will guide you into
"all Truth: for he shall not speak of himself; but
"whatsoever he shall hear, that shall he speak; and
14. "he will shew you Things to come. He shall glo-
"rify me: for he shall receive of mine, and shall
15. "shew it unto you. All Things that the Father
"hath, are mine": therefore said I, that he shall § 244.
396.
"take of mine, and shall shew it unto you.
16. "A LITTLE while and ye shall not see me; and S E C T.
390.
"again a little while and ye shall see me; because I
17. "go to the Father." Then said some of his Disciples
among themselves, "What is this that he saith unto
"us, "A little while and ye shall not see me; and
"again a little while and ye shall see me; and be-
18. "cause I go to the Father?" They said therefore,
"What is this that he saith, "A little while? we
"cannot tell what he saith."
19. Now Jesus knew that they were desirous to ask him;
and said unto them, "Do ye enquire among your-
"selves of that I said, "A little while and ye shall
"not see me; and again a little while and ye shall see
20. "me?" Verily, verily, I say unto you, that ye shall
"weep and lament, but the World shall rejoice;
"and ye shall be sorrowful, but your Sorrow shall
21. "be turned into Joy". A Woman, when she is in § 91.
"Travail, hath Sorrow, because her Hour is come:
"but as soon as she is delivered of the Child, she
"remembreth no more the Anguish, for Joy that a
22. "Man is born into the World. And ye now there-
"fore have Sorrow: But I will see you again, and
"your Heart shall rejoice; and your Joy no Man
"taketh from you.
- And

- John 16. 23. " And in that Day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my Name, he will give it you. Hitherto have ye asked nothing in my Name: ask, and ye shall receive, that your Joy may be full^a. " § 387.
24. " These Things have I spoken unto you in Proverbs: The Time cometh when I shall no more speak unto you in Proverbs, but I shall shew you plainly of the Father. At that Day ye shall ask in my Name; and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the World: again, I leave the World, and go to the Father^b." His Disciples said unto him, " Lo, now thou speakest plainly, and speakest no Proverb. Now we are sure that thou knowest all Things, and needest not that any Man should ask thee: by this we believe that thou camest forth from God." Jesus answered them, " Do ye now believe? Behold, the Hour cometh, yea, is now come, that ye shall be scattered, every Man to his own, and shall leave me alone^c: And yet I am not alone, because the Father is with me. " § 396. 407.
25. " These Things I have spoken unto you, that in me ye might have Peace: In the World ye shall have Tribulation^d: but be of good cheer; I have overcome the World." " § 359.

C H A P. LXIII.

- John 17. 1. **T**HESE Words spake Jesus, and lift up his Eyes to Heaven, and said, " Father, the Hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him Power over all Flesh, that he should give eternal Life to as many as thou hast given him^e. And this is eternal Life, that they might know thee, the only true God, " and " § 281. 391.

- Luke 17. 4. " and *Jesus Christ*, whom thou hast sent. I have
 " glorified thee on the Earth; I have finished the Work
 5. " which thou gavest me to do: And now, O Father,
 " glorify thou me, with thine own self, with the
 " Glory which I had with thee before the World
 " was^a. SECT.
391.

§ 377.
y 24.
 6. " I have manifested thy Name unto the Men which
 " thou gavest me out of the World: thine they were;
 " and thou gavest them me; and they have kept thy
 7. " Word. Now they have known that all Things,
 8. " whatsoever thou hast given me, are of thee: for I
 " have given unto them the Words which thou ga-
 " vest me^b; and they have received them, and have § 387.
 " known surely that I came out from thee; and they
 " have believed that thou didst send me^c. y 25.
 9. " I pray for them: I pray not for the World, but
 10. " for them which thou hast given me; for they are
 " thine: and all mine are thine, and thine are mine^d, § 389.
493.
 11. " and I am glorified in them. And now I am no
 " more in the World; but these are in the World:
 " and I come unto thee. Holy Father, keep, through
 " thine own Name, those whom thou hast given me,
 " that they may be one, as we are^e. § 281.
y 22.
 12. " While I was with them in the World, I kept
 " them in thy Name: those whom thou gavest me
 " I have kept: and none of them is lost^f, but the § 179.
 " Son of Perdition, that the Scripture might be ful-
 13. " filled. And now come I to thee: and these Things
 " I speak in the World, that they might have my Joy
 14. " fulfilled in themselves^g. I have given them thy § 387.
 " Word; and the World hath hated them, because
 " they are not of the World, even as I am not of the
 15. " World^h. I pray not that thou shouldest take them § 388.
 " out of the World; but that thou shouldest keep
 16. " them from the Evil. They are not of the World,
 17. " even as I am not of the World. Sanctify them
 18. " through thy Truth: thy Word is Truth. As thou
 " hast sent me into the World, even so have I also

- John 17.19. "sent them into the World": And for their Sakes S E C T.
 "I sanctify myself, that they also might be sancti- 391.
 "fied through the Truth. § 489.
20. "Neither pray I for these alone, but for them al-
 "so which shall believe on me through their Word^b; ^b § 491.
21. "that they all may be one, as thou, Father, art in
 "me, and I in thee; that they also may be one with
 "us; that the World may believe that thou hast sent
 22. "me. And the Glory which thou gavest me, I have
 "given them; that they may be one, even as we are
 23. "one^c: I in them, and thou in me^d, that they may ^c § 11.
 "be made perfect in one, and that the World may ^d § 378.
 "know that thou hast sent me, and hast loved them,
 "as thou hast loved me.
24. "Father, I will that they also whom thou hast
 "given me, be with me where I am^e; that they ^e § 378.
 "may behold my Glory, which thou hast given me:
 "For thou lovedst me before the Foundation of the
 "World^f. ^f § 5.
25. "O righteous Father, the World hath not known
 "thee, but I have known thee, and these have known
 26. "that thou hast sent me^g: and I have declared unto ^g § 8.
 "them thy Name, and will declare it; that the Love
 "wherewith thou hast loved me, may be in them;
 "and I in them^h. ^h § 387.
- Luk. 22.24. AND there was also a Strife among them, which S E C T.
 25. of them should be accounted the greatestⁱ. And he 392.
 said unto them, "The Kings of the Gentiles exer- Note.
 "cise Lordship over them, and they that exercise § 208.
 26. "Authority upon them, are called Benefactors: but
 "ye shall not be so; but he that is greatest among
 "you, let him be as the younger; and he that is
 27. "chief, as he that doth serve. For whether is greater,
 "he that sitteth at Meat, or he that serveth^k? is not ^k § 320.
 "he that sitteth at Meat? But I am among you as
 "he that serveth.
- 3
- "Ye

Luk.22.28. "Ye are they which have continued with me in my
 29. "Temptations: and I appoint unto you a Kingdom,
 30. "as my Father hath appointed unto me^a; that ye
 "may eat and drink at my Table, and sit on Thrones,
 "judging the twelve Tribes of *Israel*^b." SECT.
392.
^a § 269.
^b § 315.

Luk.22.31. AND the Lord said, "*Simon, Simon*, behold, *Sa-*
 "tan hath desired to have you, that he may sift you
 32. "as Wheat; but I have prayed for thee, that thy
 "Faith fail not: And when thou art converted,
 33. "strengthen thy Brethren." And he said unto him,
 "Lord, I am ready to go with thee, both into Pri-
 34. "son and to Death." And he said, "I tell thee,
 "*Peter*, the Cock shall not crow this Day, before
 "that thou shalt thrice deny that thou knowest
 "me^c." SECT.
393.
^c § 377.
396.

Luk.22.35. AND he said unto them, "When I sent you with-
 "out Purse and Scrip, and Shoes^d, lacked ye any
 36. "thing?" And they said, "Nothing." Then said
 he unto them, "But now, he that hath a Purse, let
 "him take it, and likewise his Scrip; and he that
 "hath no Sword, let him sell his Garment, and buy
 37. "one: for I say unto you, that this that is written,
 "must yet be accomplished in me, "And he
 "was reckoned among the Transgressors^e:" for the
 "Things concerning me have an End." SECT.
394.
^d § 163.
^e If. liii.
12.
 38. And they said, "Lord, behold, here are two
 Swords." And he said, "It is enough."

Mar.14.26. AND, when they had sung an Hymn,
 Luk.22.39. he came out, and went, as he was wont, to the
 Mount of Olives; and his Disciples also followed him. SECT.
395.

C H A P. LXIV.

- Mat. 26. 31. **T**HEN saith *Jesus* unto them, "All ye shall be
 "offended because of me this Night: For it is
 "written, "I will smite the Shepherd; and the Sheep
 "of the Flock shall be scattered abroad^a." SECT.
396.
- Mar. 14. 28. "But after that I am risen, I will go before you in-
 "to *Galilee*." But ^a Zech.
xiii. 7.
- Mat. 26. 33. *Peter* answered, and said unto him, "Though all
 "Men shall be offended because of thee, yet will I
 "never be offended."
- Mar. 14. 30. And *Jesus* saith unto him, "Verily I say unto thee,
 "that this Day, even in this Night, before the Cock
 "crow twice, thou shalt deny me thrice^b." ^b § 393.
- Mat. 26. 34. And *Jesus* said unto him, "Verily I say unto thee,
 "that this Night, before the Cock crow, thou shalt
 "deny me thrice." N. 416.
- Mar. 14. 31. But he spake the more vehemently,
 Mat. 26. 35. and said unto him, "Though I should die with thee,
 "yet will I not deny thee
 Mar. 14. 31. "in-any-wise."
 Mat. 26. 35. Likewise also said all the Disciples.
- John 18. 1. **W**HEN *Jesus* had spoken these Words, he went SECT.
397.
 forth with his Disciples over the Brook *Cedron*,
 Mat. 26. 36. unto a Place called *Gethsemane*,
 John 18. 1. where was a Garden, into the which he entred, and
 2. his Disciples. (And *Judas* also knew the Place; for
Jesus oft-times resorted thither with his Disciples.)
- Mar. 14. 32. And he saith to his Disciples, "Sit ye here,
 Mat. 26. 36. "while I go and pray yonder."
 Mar. 14. 33. **A**ND he taketh with him *Peter*, and *James* and SECT.
398.
John,
 Mat. 26. 37. the two Sons of *Zebedee*.
 Luk. 22. 40. And when he was at the Place,
 Mat. 26. 37. he began to be sorrowful,
 Mar. 14. 33. and to be sore amazed, and to be very heavy.

- Mat.26.38. Then saith he unto them, "My Soul is exceeding
" sorrowful, even unto Death; tarry ye here, and
" watch with me;
Luk.22.40. " and pray that ye enter not into Temptation."
Mar.14.35. And he went forward a little,
Luk.22.41. and was withdrawn from them about a Stones-cast,
and kneeled down,
Mat.26.39. and fell on his Face
Mar.14.35. on the Ground, and prayed that if it were possible the
Hour might pass from him^a. And he said, "*Abba*,^a § 331.
" Father,
Mat.26.39. " If it be possible, let this Cup pass from me :
Mar.14.36. " All Things are possible unto thee :
Luk.22.42. " If thou be willing, remove this Cup from me: Ne-
43. " vertheless, not my Will but thine be done^b." And^b § 179.
there appeared an Angel unto him from Heaven,
44. strengthening him^c. And being in an Agony, he^c § 56.
prayed more earnestly: and his Sweat was as it were
great Drops of Blood, falling down to the Ground.
45. And when he rose up from Prayer,
Mat.26.40. he cometh unto the Disciples, and findeth them
Luk.22.45. sleeping for Sorrow; and said unto them, " Why
" sleep ye?"
Mar.14.37. And he saith unto *Peter*, "*Simon*, sleepest thou?
Mat.26.40. " What, could ye not watch with me one Hour?
Mar.14.38. " Watch ye,
Luk.22.46. " rise and pray,
Mat.26.41. " that ye enter not into Temptation: The Spirit in-
" deed is willing, but the Flesh is weak."
Mat.26.42. AND he went away again the second Time, and^d § 399.
prayed,
Mar.14.39. and spake the same Words,
Mat.26.42. saying, " O my Father, if this Cup may not pass from
" me, except I drink it, thy Will be done."
Mar.14.40. And when he returned, he found them asleep a-
gain; for their Eyes were heavy: neither wist they
what to answer him.

H h h

And

- Mat.26.44. And he left them, and went away again, and prayed the third Time, saying the same Words. S E C T.
399.
45. Then cometh he to his Disciples,
- Mar.14.41. the third Time, and saith unto them, "Sleep on
" now, and take your Rest: It is enough: The Hour
" is come: Behold, the Son of Man is betrayed in-
42. " to the Hands of Sinners. Rise up; let us go: lo,
" he that betrayeth me is at hand."
- Mar.14.43. AND immediately, while he yet spake, S E C T.
400.
- Mat.26.47. lo, *Judas*, one of the Twelve,
- John 18. 3. then having received a Band of Men and Officers,
from the Chief-priests and Pharisees, cometh thither,
with Lanterns, and Torches, and Weapons;
- Mar.14.43. and with him a great Multitude, with Swords and
Staves, from the Chief-priests, and the Scribes, and
the Elders
- Mat.26.47. of the People. Now he that betrayed him
- Mar.14.44. had given them a Token, saying, "Whomsoever I
" shall kiss, that same is he; take him,
- Mat.26.48. " hold him fast,
- Mar.14.44. " and lead him away safely."
45. And as soon as he was come,
- Luk.22.47. he went before them, and drew near unto *Jesus*, to
kiss him.
- Mat.26.49. And forthwith he came to *Jesus*, and said, "Hail,
50. " Master;" and kissed him. And *Jesus* said unto
him, "Friend, wherefore art thou come?"
- Luk.22.48. "*Judas*, betrayest thou the Son of Man with a
" Kiss?"
- John 18. 4. *Jesus*, therefore, knowing all Things that should S E C T.
401.
come upon him, went forth, and said unto them,
5. "Whom seek ye?" They answered him, "*Jesus* of
" *Nazareth*." *Jesus* saith unto them, "I am he."
(And *Judas* also, which betrayed him, stood with
6. them.) As soon then as he had said unto them, "I
" am he," they went backward, and fell to the
7. Ground. Then asked he them again, "Whom seek
ye?"

- John 18. 8. "ye?" And they said, "*Jesus of Nazareth.*" *Jesus* answered, "I have told you that I am he: If there-
9. "fore ye seek me, let these go their way:" That the Saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none^a.
Mat. 26. 50. THEN came they, and laid Hands on *Jesus*, and took him. ^a § 396.
- Luk. 22. 49. WHEN they which were about him saw what would follow, they said unto him, "Lord, shall we smite
"with the Sword?" SECT. 401.
- Mat. 26. 51. And behold, one of them which were with *Jesus*,
John 18. 10. *Simon Peter* (having a Sword)
Mat. 26. 51. stretched out his Hand, and drew his Sword,
Mar. 14. 47. and smote a Servant of the High-priest,
John 18. 10. and cut off his Right Ear: The Servant's Name was *Malchus*.
Luk. 22. 51. AND *Jesus* answered, and said, "Suffer ye thus
"far." And he touched his Ear, and healed him. SECT. 404.
- John 18. 11. THEN said *Jesus* unto *Peter*,
Mat. 26. 52. "Put up again thy Sword into his Place: for all
"they that take the Sword, shall perish with the
"Sword. SECT. 405.
53. "Thinkest thou that I cannot now pray to my
"Father, and he shall presently give me more than
"twelve Legions of Angels? But how then shall the
"Scriptures be fulfilled that thus it must be?
John 18. 11. "The Cup which my Father hath given me, shall I
"not drink it?"

C H A P. LXV.

- Mat. 26. 55. IN that same Hour,
Mar. 14. 48. *Jesus* answered, and said
Luk. 22. 52. unto the Chief-priests and Captains of the Temple,
Mat. 26. 55. and to the Multitudes
Luk. 22. 52. which were come to him,
Mat. 26. 55. "Are ye come out as against a Thief, with Swords
"and

- Mat.26.55. "and Staves, for to take me? I sat daily with you
 "teaching in the Temple^a, and ye laid no hold on
 "me, SECT. 406. § 370.
- Luk.22.53. "ye stretched forth no Hands against me;
 Mar.14.49. "but the Scriptures must be fulfilled:
 Luk.22.53. "This is your Hour, and the Power of Darknes."
 Mat.26.56. (But all this was done, that the Scriptures of the
 Prophets might be fulfilled.)
- Mat.26.56. THEN all the Disciples forsook him, and fled. SECT. 407.
- John18.12. THEN the Band, and the Captain, and Offi- SECT. 408.
 13. cers of the *Jews*, took *Jesus*, and bound him, and
 14. led him away to *Annas* first: (for he was Father-in-
 law to *Caiaphas*, which was the High-priest that same
 Year. Now *Caiaphas* was he which gave Counsel to
 the *Jews*, that it was expedient that one Man should
 die for the People^b.)^b § 285.
- Mar.14.51. AND there followed him a certain young Man, SECT. 409.
 52. having a Linen Cloth cast about his naked Body:
 and the young Men laid hold on him; and he left
 the Linen Cloth, and fled from them naked.
- Mat.26.57. AND they that had laid hold on *Jesus*, SECT. 410.
 Luk.22.54. took him and led him
 Mat.26.57. away to *Caiaphas* the High-priest,
 Luk.22.54. and brought him into the High-priest's House.
 Mar.14.53. And with him were assembled all the Chief-priests,
 and the Elders, and the Scribes.
- John18.15. AND *Simon Peter* followed *Jesus*, SECT. 411.
 Mat.26.58. afar off, unto the High-priest's Palace;
 John18.15. and so did another Disciple: That Disciple was
 known unto the High-priest, and went in with *Jesus*
 16. into the Palace of the High-priest: but *Peter* stood
 at the Door without. Then went out that other
 Disciple, which was known unto the High-priest, and
 spake unto her that kept the Door, and brought in
Peter. And

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Luk.22.55. And when they had kindled a Fire in the midst of the Hall, and were set down together, *Peter* sat down among

Mar.14.54. the Servants, and warmed himself at the Fire ;
Mat.26.59. and sat with the Servants to see the End.

John18.19. THE High-priest then asked *Jesus* of his Disciples, and of his Doctrine. *Jesus* answered him, " I spake
20. " openly to the World ; I ever taught in the Syna-
" gogue, and in the Temple, whither the *Jews* al-
" ways resort ; and in secret have I said nothing.
21. " Why askest thou me ? ask them which heard me :
" behold, they know what I said."

22. And when he had thus spoken, one of the Officers which stood by, struck *Jesus* with the Palm of his Hand, saying, " Answerest thou the High-priest so ?"
23. *Jesus* answered him, " If I have spoken Evil, bear
" witness of the Evil ; but if well, why smitest thou
24. " me ?" (Now *Annas* had sent him bound unto *Caiaphas* the High-priest^a.)

^a § 410.

Mat.26.59. Now the Chief-priests, and Elders, and all the Council, sought False-witness against *Jesus*, to put
60. him to Death ; but found none : Yea, though many false Witnesses came, yet found they none :

SECT.
413.

Mar.14.56. for many bare False-witness against him, but their Witness agreed not together.

Mat.26.60. At the last came two false Witnesses,

Mar.14.57. and bare False-witness against him, saying,

58. " We heard him say,

Mat.26.61. " I am able to destroy the Temple of God, and to
" build it in three Days :

Mar.14.58. " I will destroy this Temple, that is made with Hands,
" and within three Days I will build another, made
59. " without Hands." But neither so did their Witness
" agree together.

Mat.26.62. And the High-priest arose,

Mar.14.60. and stood up in the midst, and asked *Jesus*, saying

Mat.26.62. unto him, " Answerest thou nothing ? What is it

I i i

" which

- Mat.26.63. "which these witness against thee?" But *Jesus* held his Peace, SECT. 413.
- Mar.14.61. and answered nothing.
- Mar.14.61. AGAIN the High-priest asked him, and said unto him, "Art thou the *Christ*, the Son of the Blessed?" SECT. 414.
- Mat.26.63. "I adjure thee, by the living God, that thou tell us, "whether thou be the *Christ*, the Son of God." *Je-*
64. *sus* saith unto him, "Thou hast said :
- Mar.14.62. "I am" : § 421.
- Mat.26.64. "Nevertheless I say unto you, hereafter shall ye see "the Son of Man sitting on the Right-hand of Pow-
"er, and coming in the Clouds of Heaven."
65. Then the High-priest rent his Clothes, saying, "He
"hath spoken Blasphemy : What further need have
"we of Witnesses? Behold now, ye have heard his
66. "Blasphemy : What think ye?" They answered, and said, "He is guilty of Death."
- Mar.14.64. And they all condemned him to be guilty of Death.
- Luk.22.63. AND the Men that held *Jesus*, mocked him; SECT. 415.
- Mar.14.65. and some began to spit on him :
- Mat.26.67. Then did they spit in his Face, and buffeted him.
- Luk.22.64. And, when they had blindfolded him, they struck him on the Face, and asked him, saying,
- Mat.26.68. "Prophecy unto us, thou *Christ* ! who is he that
"smote thee?"
- Luk.22.65. And many other Things blasphemously spake they against him :
- Mar.14.65. And the Servants did strike him with the Palms of their Hands.

C H A P. LXVI.

- Mat.26.69. NOW *Peter* sat without in the Palace. SECT. 416.
- Mar.14.66. And as *Peter* was beneath in the Palace, there cometh one of the Maids of the High-priest, Note.
- John18.17. (the Damsel that kept the Door) unto *Peter*,
- Luk.22.56. and beheld him, as he sat by the Fire,

- Mar.14.67. warming himself,
Luk.22.56. and earnestly looked upon him, and said
John18.17. unto *Peter*, "Art thou not one of this Man's Disci-
"ples?" He saith, "I am not."
Mar.14.67. And she said, "And thou also wast with *Jesus* of
"Nazareth
Mat.26.69. "of Galilee."
Luk.22.57. And he denied him
Mat.26.70. before them all, saying,
Luk.22.57. "Woman, I know him not,
Mar.14.68. "neither understand I what thou sayest."
John18.18. And the Servants and Officers stood there, who
had made a Fire of Coals, for it was cold, and they
warmed themselves: And *Peter* stood with them,
25. and warmed himself. They said therefore unto him,
"Art not thou also one of his Disciples?" He de-
nied it, and said, "I am not."
26. One of the Servants of the High-priest, being his
Kinsman whose Ear *Peter* cut off, saith, "Did I not
27. "see thee in the Garden with him?" *Peter* then
denied again.
Mar.14.68. And he went out into the Porch:
John18.27. and immediately the Cock crew.
Mat.26.71. AND, when he was gone out into the Porch,
Luk.22.58. after a little while, another saw him, and said, "Thou
"art one of them." And *Peter* said, "Man, I am
"not."
Mat.26.71. And another Maid saw him,
Mar.14.69. and began to say to them that stood by,
Mat.26.71. "This Fellow was also with *Jesus* of Nazareth;
Mar.14.69. "this is one of them.
Mat.26.72. And again he denied with an Oath, "I do not know
"the Man."
Luk.22.59. AND about the Space of one Hour after, another
confidently affirmed, saying, "Of a Truth this Fel-
"low also was with him, for he is a Galilean."
60. And *Peter* said, "I know not what thou sayest."
Mar.14.70. And they that stood by, said again to *Peter*,
"Surely

- Mat.26.73. "Surely, thou also art one of them, SECT. 418.
 Mar.14.70. "for thou art a *Galilean*; and thy Speech agreeth
 "thereto,
 Mat.26.73. "and bewrayeth thee." Then began he to curse
 and to swear, saying,
 Mar.14.71. "I know not this Man of whom ye speak."
 Luk.22.60. And immediately while he yet spake,
 Mar.14.72. the second Time the Cock crew.
 Luk.22.61. AND the Lord turned, and looked upon *Peter*: SECT. 419.
 and *Peter* remembred the Word of the Lord, how
 he had said unto him,
 Mar.14.72. "Before the Cock crow twice thou shalt deny me
 "thrice:" And, when he thought thereon,
 Mat.26.75. he went out, and wept bitterly.
- Mark 15.1. AND straightway in the Morning, SECT. 420.
 Luk.22.66. as soon as it was Day,
 Mark 15.1. the Chief-priests held a Consultation with
 Mat. 27. 1. the Elders of the People,
 Mark 15.1. and the Scribes, and the whole Council,
 Mat. 27. 1. and took Counsel against *Jesus*, to put him to Death.
 Luk.22.66. AND they led him into their Council,
 67. saying, "Art thou the *Christ*? tell us." And he SECT. 421.
 said unto them, "If I tell you, you will not believe.
 68. "And if I also ask you, you will not answer me, nor let
 69. "me go. Hereafter shall the Son of Man sit on the
 70. "Right-hand of the Power of God." Then said
 they all, "Art thou then the Son of God?" And
 71. he said unto them, "Ye say that I am." And they
 said, "What need we any further Witness? for we
 "ourselves have heard of his own Mouth." § 414
- Mat. 27. 3. THEN *Judas*, which had betrayed him, when he SECT. 422.
 saw that he was condemned, repented himself, and Note.
 brought again the thirty Pieces of Silver to the Chief-
 4. priests and Elders, saying, "I have finned, in that I
 "have betrayed the innocent Blood." And they
 5. said, "What is that to us? see thou to that." And
 he

- Mat. 27. 5. he cast down the Pieces of Silver in the Temple, and departed, and went and hanged himself. SECT. 422.
6. AND the Chief-priests took the Silver Pieces, and said, "It is not lawful for us to put them into the SECT. 423.
7. "Treasury, because it is the Price of Blood." And they took Counsel, and bought with them the Pot-
8. ters Field, to bury Strangers in: Wherefore that Field
9. was called, *The Field of Blood*, unto this Day. Then was fulfilled that which was spoken by *Jeremy* the Note.
- Prophet, saying, "And they took the thirty Pieces
10. "of Silver, the Price of him that was valued, whom
- "they of the Children of *Israel* did value; and gave
- "them for the Potters Field, as the Lord appointed
- "me."
- Zach. xi. 12.
- Luke 23. 1. AND the whole Multitude of them arose,
- Mark 15. 1. and bound *Jesus*:
- Mat. 27. 2. and when they had bound him, they led him away
- John 18. 28. from *Caiaphas*, unto the Hall of Judgment, and delivered him unto *Pontius Pilate* the Governor: And it was early.
- John 18. 28. AND they themselves went not into the Judgment-hall, lest they should be defiled; but that they SECT. 425. Note.
29. might eat the Passover. *Pilate* then went out unto
30. them, and said, "What Accusation bring you against
- "this Man?" They answered, and said unto him,
31. "If he were not a Malefactor, we would not have
- "delivered him up unto thee." Then said *Pilate*
- unto them, "Take ye him and judge him according to your Law." The *Jews* therefore said unto
- him, "It is not lawful for us to put any Man to
32. "Death:" (That the Saying of *Jesus* might be fulfilled which he spake, signifying what Death he should die.) § 319.
- Luke 23. 2. AND they began to accuse him, saying, "We SECT. 426.
- "found this Fellow perverting the Nation, and forbidding to give Tribute to *Cesar*, saying that he
- "himself is *Christ*, a King."

- John 18.33. THEN *Pilate* entred into the Judgment-hall again, and called *Jesus*: SECT.
427.
- Mat. 27.11. And *Jesus* stood before the Governor: and the Governor asked him, saying, "Art thou the King of the *Jews*?"
- John 18.34. *Jesus* answered him, "Sayest thou this Thing of thy
35. "self? or did others tell it thee of me?" *Pilate* answered, "Am I a *Jew*? Thine own Nation, and the
"Chief-priests have delivered thee unto me: What
36. "hast thou done?" *Jesus* answered, "My Kingdom
"is not of this World: If my Kingdom were of this
"World, then would my Servants fight, that I should
"not be delivered to the *Jews*: But now is my King-
37. "dom not from hence." *Pilate* therefore said unto
him, "Art thou a King then?" *Jesus* answered,
Mark 15.2. and said unto him,
- John 18.37. "Thou sayest that I am a King: To this End was I
"born; and for this Cause came I into the World,
"that I should bear witness unto the Truth. Every
38. "one that is of the Truth heareth my Voice." *Pi-
late* saith unto him, "What is Truth?"
- John 18.38. AND when he had said this, he went out again to the *Jews*, and saith unto SECT.
428.
- Luke 23.4. the Chief-priests and to the People, "I find no Fault
"in this Man
- John 18.38. "at all."

C H A P. LXVII.

- Mark 15.3. AND the Chief-priests accused him of many SECT.
429.
Things: But,
- Mat. 27.12. when he was accused of the Chief-priests and Elders,
13. he answered nothing. Then saith *Pilate* unto him,
"Hearest thou not how many Things they witness
14. "against thee?" And he answered him to never a
Word.
- Mark 15.4. And *Pilate* asked him again, saying, "Answerest thou
"nothing?"

- Mark 15.4. "nothing? Behold how many Things they witness
5. "against thee?" But *Jesus* answered nothing:
Mat.27.14. Infomuch that the Governor marvelled greatly.
Luke 23.5. AND they were the more fierce, saying, "He stir-
6. "reth up the People, teaching throughout all *Jewry*;
7. "beginning from *Galilee* to this Place." When *Pi-
late* heard of *Galilee*, he asked whether the Man were
8. a *Galilean*: And as soon as he knew that he belong-
ed to *Herod's* Jurisdiction, he sent him to *Herod*,
who himself was also at *Jerusalem* at that Time.
9. And when *Herod* saw *Jesus* he was exceeding glad;
for he was desirous to see him of a long Season":
10. And he hoped to have seen some Miracle done by
11. him. Then he questioned with him in many Words;
12. but he answered him nothing. And the Chief-priests
and Scribes stood, and vehemently accused him. And
Herod, with his Men of War, set him at naught, and
mocked him, and arrayed him in a gorgeous Robe,
and sent him again to *Pilate*.
13. And the same Day *Pilate* and *Herod* were made
Friends together; for before they were at Enmity
between themselves.
Luk.23.13. AND *Pilate*, when he had called together the
14. Chief-priests, and the Rulers, and the People, said
unto them, "Ye have brought this Man unto me,
"as one that perverteth the People^b; and behold, I,
"having examined him before you, have found no
"Fault in this Man touching those Things whereof
15. "ye accuse him: No, nor yet *Herod*: for I sent you
"to him; and lo, nothing worthy of Death is done
16. "unto him. I will therefore chastise him and re-
"lease him."
Mat.27.15. Now at that Feast the Governor was wont to re-
lease unto the People
Mark 15.6. one Prisoner, whomsoever they desired,
Mat.27.16. And they had then a notable Prisoner, called *Bar-
abbas*,
which

SECT.
429.

SECT.
430.

§ 167.

SECT.
431.

§ 426.

SECT.
432.

- Mark 15.7. which lay bound with them that had made Insurrection with him; who had committed Murder in the Infurrection. And the Multitude, crying aloud, began to desire him to do as he had ever done unto them. SECT. 432.
- Mat. 27.17. Therefore, when they were gathered together, *Pilate* said unto them,
- John 18.39. "Ye have a Custom that I should release unto you one at the Passover :
- Mat. 27.17. "Whom will ye that I release unto you? *Barabbas*, or *Jesus*, which is called *Christ*?
- John 18.39. "Will ye therefore that I release unto you the King of the *Jews*?"
- Mar. 15.10. For he knew that the Chief-priests had delivered him for Envy.
- Mat. 27.19. (WHEN he was set down on the Judgment-seat, his Wife sent unto him, saying, "Have thou nothing to do with that just Man: for I have suffered many Things this Day in a Dream, because of him.") SECT. 433.
20. BUT the Chief-priests and Elders persuaded the Multitude that they should ask *Barabbas*, and destroy *Jesus*. SECT. 434.
- Luk. 23.18. AND they cried out all at once, saying, "Away with this Man, and release unto us *Barabbas*." SECT. 435.
19. (Who for a certain Sedition made in the City, and for Murder, was cast into Prison.)
- Luk. 23.20. *PILATE*, therefore, willing to release *Jesus*, SECT. 436.
- Mat. 27.21. answered,
- Luk. 23.20. and spake again to them;
- Mat. 27.21. and said unto them, "Whether of the twain will ye that I release unto you?"
- John 18.40. Then cried they all again, saying, "Not this Man, but *Barabbas*." (Now *Barabbas* was a Robber.)
- Mar. 15.12. AND *Pilate* answered, and said again unto them, SECT. 437.
- Mat. 27.22. "What will ye then that I shall do with *Jesus*, which is called *Christ*;
- Mar. 15.12. "him whom ye call the King of the *Jews*?"

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Mar. 15. 13.	And they cried out again,	S E C T.
Mat. 27. 22.	and all say unto him,	437.
Luk. 23. 21.	“Crucify him! crucify him!”	
Mat. 27. 21.	“Let him be crucified.”	
Mar. 15. 14.	THEN <i>Pilate</i> said unto them	S E C T.
Luk. 23. 22.	the third Time, “Why? what Evil hath he done?”	438.
	“I have found no Cause of Death in him: I will	
	“therefore chastise him, and let him go.”	
Mar. 15. 14.	And they cried out the more exceedingly;	
Luk. 23. 23.	and they were instant with loud Voices, requiring	
	that he might be crucified. (And the Voices of them,	
	and of the Chief-priests prevailed.)	
Mat. 27. 24.	WHEN <i>Pilate</i> saw that he could prevail nothing,	S E C T.
	but that rather a Tumult was made, he took Water,	439.
	and washed his Hands before the Multitude, saying,	
	“I am innocent of the Blood of this just Person;	
25.	“see ye to it.” Then answered all the People, and	
	said, “His Blood be on us, and on our Children.”	
Mar. 15. 15.	AND so <i>Pilate</i> , willing to content the People,	S E C T.
Luk. 23. 24.	gave Sentence that it should be as they required:	440.
25.	And he released unto them, him that for Sedition	
	and Murder was cast into Prison, whom they had	
	desired.	
John 19. 1.	THEN <i>Pilate</i> therefore took <i>Jesus</i> and scourged	S E C T.
	him:	441.
Mar. 15. 15.	and, when he had scourged him,	
Luk. 23. 25.	he delivered <i>Jesus</i> to their Will,	
Mat. 27. 26.	to be crucified.	
Mat. 27. 27.	THEN the Soldiers of the Governor took <i>Jesus</i> ,	S E C T.
Mar. 15. 16.	and led him away	442.
Mat. 27. 27.	into the Common-hall,	
Mar. 15. 16.	called <i>Pretorium</i> , and they called together the whole	
	Band.	
Mat. 27. 28.	And they stripped him,	
John 19. 2.	and they put on him a *purple Robe.	Note.

* or, scarlet.

L 11

And

Mat. 27. 29. And when they had platted a Crown of Thorns, they put it upon his Head, and a Reed in his Right Hand: and they bowed the Knee before him, and worshipped him, and mocked him, saying, "Hail, King of the Jews." John 19. 3. And they smote him with their Hands: and they spit upon him, and took the Reed and smote him on the Head.

SECT.
442.

John 19. 4. PILATE therefore went forth again, and saith unto them, "Behold, I bring him forth to you, that ye may know that I find no Fault in him." Then came Jesus forth, wearing the Crown of Thorns, and the purple Robe. And Pilate saith unto them, "Behold the Man." When the Chief-priests therefore and Officers saw him, they cried out, saying, "Crucify him! Crucify him!" Pilate saith unto them, "Take ye him and crucify him; for I find no Fault in him." The Jews answered him, "We have a Law, and by our Law he ought to die; because he made himself the Son of God." When Pilate therefore heard that Saying, he was the more afraid; and went again into the Judgment-hall, and saith unto Jesus, "Whence art thou?" But Jesus gave him no Answer. Then saith Pilate unto him, "Speakest thou not unto me? Knowest thou not that I have Power to crucify thee, and have Power to release thee?" Jesus answered, "Thou couldest have no Power at all against me, except it were given thee from Above: Therefore he that delivered me unto thee hath the greater Sin." And from thenceforth Pilate sought to release Jesus: But the Jews cried out, saying, "If thou let this Man go, thou art not Caesar's Friend: Who-soever maketh himself a King, speaketh against Caesar."

SECT.
443.

§ 414.

- John 19. 13. When *Pilate* therefore heard that Saying, he brought *Jesus* forth, and sat down in the Judgment-seat, in a Place that is called *The Pavement*, (but in the *Hebrew*, *Gabbatha*.) And it was the Preparation of the Passover, and about sixth the Hour^a. And he
14. saith unto the *Jews*, "Behold your King." And they cried out, "Away with him! Away with him! Crucify him!" *Pilate* saith unto them, "Shall I crucify
15. your King?" The Chief-priests answered, "We have no King but *Cæsar*."
16. Then delivered he him therefore unto them to be crucified.

SECT.
443.

^aN. 45th

C H A P. LXVIII.

- John 19. 17. **A**ND they took *Jesus*, and led him away.
Mat. 27. 31. And after that they had mocked him,
Mar. 15. 20. they took off the Purple from him, and put his own Clothes on him, and led him out to crucify him.
John 19. 17. And he, bearing his Cross, went forth, into a Place called, *The Place of a Skull*, which is called in the *Hebrew*, *Golgotha*.
Luk. 23. 26. AND as they led him away, they laid hold upon
Mar. 15. 21. one *Simon*, a *Cyrenian*,
Mat. 27. 32. who passed by, coming out of the Country; the Father of *Alexander* and *Rufus*:
Luk. 23. 26. him they compelled to bear his Cross,
and on him they laid the Cross, that he might bear it after *Jesus*.
Luk. 23. 27. AND there followed him a great Company of People, and of Women, which also bewailed and lamented him. But *Jesus*, turning unto them, said,
28. "Daughters of *Jerusalem*, weep not for me; but
29. "weep for yourselves, and for your Children: for
"behold, the Days are coming, in the which they
"shall say, "Blessed are the Barren, and the Wombs
"that never bare, and the Paps which never gave
30. "Suck. Then shall they begin to say to the Mountains,

SECT.
444.

SECT.
445.

SECT.
446.

tains,

- Luk.23.30. " tains, " Fall on us ; " and to the Hills, " Cover us." S E C T.
446.
31. " For if they do these Things in a green Tree, what
" shall be done in the dry ? "
- Luk.23.32. AND there were also two other Malefactors led S E C T.
447.
Note.
with him to be put to Death.
- Mat.27.33. And when they were come to a Place called *Golgo-*
tha, that is to say, *a Place of a Skull*, they gave him
34. Vinegar to drink, mingled with Gall ^a: and when he ^a Pf. lxix.
22.
had tasted thereof, he would not drink.
- Mar.15.23. And they gave him to drink Wine mingled with
Myrrh ; but he received it not.
- Luk.23.33. And when they were come to the Place which is
called *Calvary*, there they crucified him, and the
Malefactors, one on the Right-hand, and the other
on the Left,
- John19.18. and *Jesus* in the midst.
- Mar.15.28. And the Scripture was fulfilled, which saith, " And
" he was numbred with the Transgressors ^b." ^b If. liii.
12.
- Luk.23.34. THEN said *Jesus*, " Father, forgive them ; for they S E C T.
448.
" know not what they do."
- John19.19. AND *Pilate* wrote a Title, S E C T.
449.
- Mar.15.26. the Superscription of his Accusation,
- Mat.27.37. and they set it up over his Head,
- John19.19. on the Cross,
- Luk.23.38. in Letters of *Greek*, and *Latin*, and *Hebrew* :
- John19.19. And the Writing was,
- Mat.27.37. THIS IS *JESUS*
- John19.19. OF NAZARETH, THE KING OF THE JEWS.
- John19.20. THIS Title then read many of the *Jews* : (for the S E C T.
450.
Place where *Jesus* was crucified was nigh unto the
City ; and it was written in *Hebrew*, and *Greek*, and
21. *Latin*.) Then said the Chief-priests of the *Jews* to
Pilate, " Write not, " The King of the *Jews*," but
22. that he said, " I am the King of the *Jews*." *Pilate*
answered, " What I have written, I have written."

THEN

- John 19.23. THEN the Soldiers, when they had crucified *Jesus*, took his Garments, and made four Parts, to every Soldier a Part; and also his Coat. Now the Coat was without Seam, woven from the Top throughout.
24. They said therefore among themselves, "Let us not rent it, but cast Lots for it, whose it shall be."
- Luk. 23.34. And they cast Lots:
- John 19.24. that the Scripture might be fulfilled,
- Mat. 27.35. which was spoken by the Prophet,
- John 19.24. which saith, "They parted my Raiment among them; and for my Vesture they did cast Lots^a." These Things therefore the Soldiers did.
- Mar. 15.25. And it was the third Hour^b, and they crucified him;
- Mat. 27.36. And, sitting down, they watched him there.
- Luk. 23.35. AND the People stood, beholding: And the Rulers also with them derided him, saying, "He saved others, let him save himself, if he be *Christ*, the Chosen of God."
36. AND the Soldiers also mocked him, coming to
37. him, and offering him Vinegar; and saying, "If thou be the King of the *Jews*, save thyself."
- Mat. 27.39. AND they that passed by reviled him,
- Mar. 15.29. and railed on him, wagging their Heads, and saying, "Ah, thou that destroyest the Temple, and buildest it in three Days! save thyself:
- Mat. 27.40. "If thou be the Son of God, come down from the Cross."
41. LIKEWISE also the Chief-priests, mocking him, with the Scribes and Elders,
- Mar. 15.31. said among themselves, "He saved others, himself he cannot save:
- Mat. 27.42. "If he be the King of *Israel*, let him now come down from the Cross, and we will believe him.
43. "He trusted in God, let him deliver him now, if he will have him: for he said, "I am the Son of God."

SECT.
451.

^a Pf. xxii.
18.

^b Note.

SECT.
452.

SECT.
453.

SECT.
454.

SECT.
455.

^c § 414.

M m m

Let

- Mar. 15. 32. "Let *Christ*, the King of *Israel*, descend now from
"the Cross, that we may see, and believe." S E C T.
455.
- Luk. 23. 39. AND one of the Malefactors, S E C T.
456.
- Mat. 27. 44. which were crucified with him, cast the same in his
Teeth, Note.
- Luk. 23. 39. and railed on him, saying, "If thou be the *Christ*,
"save thyself, and us;"
- Mar. 15. 32. and reviled him.
- Luk. 23. 40. BUT the other, answering, rebuked him, saying, S E C T.
457.
41. "Dost not thou fear God, seeing thou art in the
"same Condemnation? And we indeed justly; for
"we receive the due Reward of our Deeds: but this
"Man hath done nothing amiss."
42. And he said unto *Jesus*, "Lord, remember me,
43. "when thou comest into thy Kingdom." And *Jesus*
said unto him, "Verily I say unto thee, To-day shalt
"thou be with me in Paradise."
- John 19. 25. Now there stood by the Cross of *Jesus*, his Mo- S E C T.
458.
ther, and his Mother's Sister, *Mary* the Wife of *Cleo-*
phas, and *Mary Magdalene*.
26. When *Jesus* therefore saw his Mother, and the Dis-
ciple standing by, whom he loved, he saith unto his
27. Mother, "Woman, behold thy Son." Then saith he
to the Disciple, "Behold thy Mother." And from
that Hour that Disciple took her unto his own House.
- Mar. 15. 33. AND when the Sixth Hour was come, S E C T.
459.
- Luk. 23. 44. there was a Darkness over all the Earth, until the
Ninth Hour: and the Sun was darkned. S E C T.
460.
- Mar. 15. 34. AND at the Ninth Hour *Jesus* cried with a loud
Voice, saying, "*Eloi, Eloi, lama Sabachthani?*"
which is, being interpreted, *My God, my God, why*
35. *hast thou forsaken me?* And some of them that stood
by, when they heard it, said, "Behold, he calleth
"*Elias*."
- John 19. 28. AFTER this, *Jesus* knowing that all Things were S E C T.
461.
now accomplished, that the Scripture might be ful-
filled

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- | | | |
|-------------|--|---------------|
| John 19.29. | filled, faith, "I thirst." Now there was set a Vessel full of Vinegar: | SECT.
461. |
| Mat. 27.48. | And straightway one of them ran, and took a Sponge, and filled it with Vinegar, and put it on a Reed, | |
| John 19.29. | and put it to his Mouth, | |
| Mat. 27.48. | and gave him to drink. | |
| 49. | The rest said, "Let be; let us see whether <i>Elias</i> will come to save him." | Note. |
| John 19.30. | WHEN <i>Jesus</i> therefore had received the Vinegar, he said, "It is finished." | SECT.
462. |
| Mat. 27.50. | And when he had cried again with a loud Voice, | |
| Luk. 23.46. | he said, "Father, into thy Hands I commend my Spirit:" And having said thus, | |
| John 19.30. | he bowed his Head, and gave up the Ghost. | |
| Mat. 27.51. | AND behold, the Veil of the Temple was rent in twain, | SECT.
463. |
| Luk. 23.45. | in the midst, | |
| Mat. 27.51. | from the Top to the Bottom: And the Earth did | |
| 52. | quake; and the Rocks rent; and the Graves were | |
| 53. | opened; and many Bodies of Saints, which slept, arose, and came out of the Graves after his Resurrection, and went into the holy City, and appeared unto many. | |
| Mar. 15.39. | AND when the Centurion which stood over against him, | SECT.
464. |
| Mat. 27.54. | and they that were with him, watching <i>Jesus</i> , saw the Earthquake, and those Things that were done, | |
| Mar. 15.39. | and that he so cried out, and gave up the Ghost, | |
| Mat. 27.54. | they feared greatly, | |
| Luk. 23.47. | and glorified God, saying, "Certainly, this was a | |
| Mat. 27.54. | "righteous Man; | |
| Luk. 23.48. | "Truly this was the Son of God." | |
| 49. | AND all the People that came together to that Sight, beholding the Things which were done, smote their Breasts, and returned. | SECT.
465. |
| 49. | AND all his Acquaintance, and the Women that followed | SECT.
466. |

Luk.23.49. followed him from *Galilee*, stood afar off, beholding these Things; SECT. 466.
 Mar.15.40. among whom was *Mary Magdalene*, and *Mary* the Mother of *James the Less*, and of *Joses*, and *Salome*,
 Mat.27.56. the Mother of *Zebedee's* Children;
 Mar.15.41. who also, when he was in *Galilee*, followed him, and ministred unto him: and many other Women, which came up with him unto *Jerusalem*.

C H A P. LXIX.

John19.31. THE *Jews* therefore, because it was the Prepara- SECT. 467.
 tion, that the Bodies should not remain upon the Cross on the Sabbath-day, (for that Sabbath-day was an high Day;) besought *Pilate* that their Legs might be broken, and that they might be taken away. Then came the Soldiers, and brake the Legs of the first, and of the other which was crucified with him: but when they came to *Jesus*, and saw that he was dead already, they brake not his Legs: but one of the Soldiers, with a Spear, pierced his Side; and forthwith came thereout Blood and Water.
 32.
 33.
 34.
 35. And he that saw it bare Record, and his Record is true; and he knoweth that he saith true; that ye might believe. For these Things were done that the Scripture should be fulfilled, "A Bone of him
 36. "shall not be broken". And again, another Scrip-
 37. "ture saith, "They shall look on him whom they
 "pierced".

^a Psa.
xxxiv.20.

^b Zech.
xii. 10.

John19.38. AND after this,
 Mar.15.42. now when the Even was come, (because it was the SECT. 468.
 Preparation, that is the Day before the Sabbath,) there came a rich Man of *Arimathea*,
 Mat.27.57. (a City of the *Jews*)
 Luk.23.51. named *Joseph*,
 Mat.27.57. an honourable Counsellor;
 Mar.15.43. and he was a good Man, and a just,
 Luk.23.50. who

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- Luk.23.51. who also himself waited for the Kingdom of God,
 John19.38. being a Disciple of *Jesus*, but secretly, for fear of the
Jews^a:"
- Luk.23.51. (the same had not consented to the Counsel and
 52. Deed of them.) This Man
 Mar.15.43. came, and went in boldly unto *Pilate*,
 John19.38. and besought *Pilate*, that he might take away the
 Body of *Jesus*.
- Mar.15.44. And *Pilate* marvelled if he were already dead; and
 45. calling unto him the Centurion, he asked him whe-
 ther he had been any while dead? And when he
 knew it of the Centurion,
 John19.38. *Pilate* gave him Leave,
 Mat.27.58. and commanded the Body to be delivered
 Mar.15.45. to *Joseph*. And he bought fine Linen, and
 John19.38. He came therefore, and took the Body of *Jesus*.
- Mat.27.59. AND when *Joseph* had taken the Body,
 John19.39. there came also *Nicodemus*, (which at the first came
 to *Jesus* by Night^b;) and brought a Mixture of Myrrh
 40. and Aloes, about an hundred Pound Weight. Then
 took they the Body of *Jesus*,
 Mat.27.59. and wrapped it in a clean Linen Cloth,
 John19.40. with the Spices, as the Manner of the *Jews* is to bury.
41. Now in the Place where he was crucified there
 was a Garden, and in the Garden a new Sepulchre,
 Mat.27.60. which he * had hewn out in the Rock,
 John19.41. wherein was never Man yet laid:
 42. There laid they *Jesus* therefore, because of the *Jews*
 Preparation-day;
 Luk.23.54. (for that Day was the Preparation, and the Sabbath
 drew on:)
 John19.42. for the Sepulchre was nigh at hand:
 Mat.27.60. and rolled a great Stone to the Door of the Sepul-
 chre, and departed.
- Mat.27.61. AND there was *Mary Magdalene*, and the other
Mary,
 Mar.15.47. (*Mary* the Mother of *Joses*)

SECT. 4
468.

* § 333.

SECT.
469.

^b § 48.

SECT.
470.

* 60. *Joseph*.

N n n

sitting

Mat. 27. 61. sitting over-against the Sepulchre ;
 Mar. 15. 47. and beheld where he was laid.

SECT.
470.

Luk. 23. 55. And the Women also, which came with him from
Galilee, followed after, and beheld the Sepulchre, and
 56. how his Body was laid. And they returned, and pre-
 pared Spices and Ointments; and rested the Sabbath-
 day, according to the Commandment^a.

^a Ex. xx.
10.

Mat. 27. 62. Now the next Day that followed the Day of the
 Preparation, the Chief-priests and Pharisees came to-
 63. gether unto *Pilate*, saying, "Sir, we remember that
 "that Deceiver said, while he was yet alive, "After
 64. "three Days I will rise again^b." Command there-
 fore that the Sepulchre be made sure until the third
 "Day, lest his Disciples come by Night, and steal
 "him away, and say unto the People, "He is risen
 "from the Dead:" So the last Error shall be worse
 65. "than the first." *Pilate* said unto them, "Ye have
 "a Watch: go your way; make it as sure as you
 66. "can." So they went, and made the Sepulchre sure,
 sealing the Stone, and setting a Watch.

SECT.
471.

^b § 197.

Mat. 81. 1. IN the End of the Sabbath,
 John 20. 1. early, when it was yet dark,
 Mat. 28. 1. as it began to dawn toward the first Day of the Week,
 came *Mary Magdalene* (and the other *Mary*) to see
 the Sepulchre;

SECT.
472.
Note.

John 20. 1. and seeth the Stone taken away from the Sepulchre.
 Mat. 28. 2. AND behold, there was a great Earthquake: for
 the Angel of the Lord descended from Heaven, and
 came, and rolled back the Stone from the Door, and
 3. sat upon it. His Countenance was like Lightning,
 4. and his Raiment was white as Snow: And for fear
 of him the Keepers did shake, and became as dead
 Men.

SECT.
473.

John 20. 2. THEN she runneth, and cometh to *Simon Peter*,
 and to the other Disciple whom *Jesus* loved; and
 saith unto them, "They have taken away the Lord

SECT.
474.

"out

John 20. 2. " out of the Sepulchre, and we know not where they
" have laid him." SECT. 474.

Luk. 24. 12. THEN arose *Peter* SECT. 475.

John 20. 3. therefore, and went forth, and that other Disciple,
4. and came to the Sepulchre. So they ran both toge-
ther; and the other Disciple did out-run *Peter*, and
5. came first to the Sepulchre: and he, stooping down,
and looking in, saw the Linen Clothes lying; yet
6. went he not in. Then cometh *Simon Peter*, follow-
ing him, and went into the Sepulchre, and seeth the
7. Linen Clothes lie, and the Napkin that was about
his Head, not lying with the Linen Clothes, but wrap-
8. ped together in a Place by itself. Then went in also
that other Disciple, which came first to the Sepulchre,
9. and he saw, and believed: For as yet they knew
not the Scriptures, that he must rise from the Dead.
10. Then the Disciples went away again unto their own
Home.

Luk. 24. 12. And (*Peter*) departed, wondring in himself at that
which was come to pass.

John 20. 11. BUT *Mary* stood without at the Sepulchre, weep- SECT. 476.

12. ing. And as she wept she stooped down, and look-
ed into the Sepulchre, and seeth two Angels in white,
sitting, the one at the Head, and the other at the
13. Feet, where the Body of *Jesus* had lain. And they
say unto her, " Woman, why weepest thou?" She
saith unto them, " Because they have taken away my
" Lord; and I know not where they have lain him."

14. And when she had thus said, she turned herself
back, and saw *Jesus* standing, and knew not that it
15. was *Jesus*. *Jesus* saith unto her, " Woman, why
" weepest thou? whom seekest thou?" She, sup-
posing him to be the Gardener, saith unto him, " Sir,
" if thou hast born him hence, tell me where thou
16. " hast laid him; and I will take him away." *Jesus*
saith unto her, " *Mary!*" She turned herself, and
saith unto him, " *Rabboni,*" (which is to say, Master!)

17. *Jesus* saith unto her, " Touch me not; for I am not
" yet

John 20. 17. " yet ascended to my Father: But go to my Bre-
 " thren, and say unto them, " I ascend unto my
 " Father, and your Father; and to my God, and
 " your God." SECT.
476.

C H A P. LXX.

Mark 16. 9. (NOW when *Jesus* was risen early the first Day SECT.
477.
 of the Week, he appeared first to *Mary Mag-*
 10. *dalene*, out of whom he had cast seven Devils.) And
 she went, and told them that had been with him as
 they mourned and wept:

John 20. 18. And she told the Disciples that she had seen the Lord,
 and that he had spoken these Things unto her:

Mar. 16. 11. And they, when they had heard that he was alive,
 and had been seen of her, believed not.

Mark 16. 1. AND when the Sabbath was past, *Mary Magda-* SECT.
478.
N. 472.
lene, and *Mary* the Mother of *James*, and *Salome*,
 had bought sweet Spices, that they might come and
 anoint him:

Luke 24. 1. And now, upon the first Day of the Week, very early
 in the Morning, they came unto the Sepulchre,

Mark 16. 2. at the Rising of the Sun,

Luke 24. 1. (bringing the Spices which they had prepared) and
 certain others with them.

Mark 16. 3. And they said among themselves, " Who shall roll
 us away the Stone from the Door of the Sepulchre?"

4. (And when they looked, they saw that the Stone was
 rolled away :) For it was very great.

5. AND entering into the Sepulchre, they saw a young SECT.
479.
 Man sitting on the Right-side, clothed in a long
 white Garment, and they were affrighted.

Mat. 28. 5. And the Angel answered, and said unto the Women,
 " Fear not ye: for I know that ye seek *Jesus*

Mark 16. 6. " of *Nazareth*, which was crucified:

Mat. 28. 6. " He is not here; for he is risen, as he said: Come, § 197.
 " see the Place where the Lord lay;

Mark 16. 6. " Behold the Place where they laid him.

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- | | | |
|--------------|---|---------------------|
| Mark 16. 7. | “ But go your way | S E C T.
479. |
| Mat. 28. 7. | “ quickly, and tell his Disciples, | |
| Mark 16. 7. | “ (and <i>Peter</i>) | |
| Mat. 28. 7. | “ that he is risen from the Dead ; and behold, he
“ goeth before you into <i>Galilee</i> ; there shall you see
“ him, | |
| Mark 16. 7. | “ as he said unto you ^a : | ^a § 396. |
| Mat. 28. 7. | “ lo ! I have told you.” | |
| Luke 24. 3. | AND they entred in, and found not the Body of | S E C T.
480. |
| 4. | the Lord <i>Jesus</i> . And it came to pass, as they were | |
| 5. | much perplexed thereabout, behold, two Men stood
by them in shining Garments. And as they were | |
| 6. | afraid, and bowed down their Faces to the Earth,
they said unto them, “ Why seek ye the Living | |
| 7. | “ among the Dead ? He is not here, but is risen :
Remember how he spake unto you, when he was yet | |
| 8. | “ in <i>Galilee</i> , saying, “ The Son of Man must be de-
livered into the Hands of sinful Men, and be cru-
cified, and the third Day rise again ^b .” And they
remembered his Words. | ^b § 197. |
| Mark 16. 8. | AND they went out quickly, and fled from the | S E C T.
481. |
| Mat. 28. 8. | Sepulchre, | |
| Mark 16. 8. | with Fear and great Joy : | |
| Mat. 28. 8. | (For they trembled, and were amazed ; neither said
they any thing to any Man ; for they were afraid) | |
| Luke 24. 9. | and did run to bring his Disciples word ;
And told all these Things to the Eleven, and to all
the rest. | |
| Mat. 28. 9. | AND as they went to tell his Disciples, behold, | S E C T.
482. |
| 10. | <i>Jesus</i> met them, saying, “ All hail.” And they came,
and held him by the Feet, and worshipped him.
Then said <i>Jesus</i> unto them, “ Be not afraid : Go tell
“ my Brethren that they go into <i>Galilee</i> ; there shall
“ they see me.” | |
| Luk, 24. 10. | IT was <i>Mary Magdalene</i> , and <i>Joanna</i> , and <i>Mary</i>
the Mother of <i>James</i> , and other Women that were
with them, which told these Things unto the Apostles. | S E C T.
483. |
| | O o o And | |

Luk.24.11. And their Words seemed to them as idle Tales, and they believed them not^a.

SECT.
483.
§ 477.
486.

Mat.28.11. Now when they were going, behold, some of the Watch came into the City, and shewed unto the
12. Chief-priests all the Things that were done. And when they were assembled with the Elders, and had taken Counsel, they gave large Money unto the Sol-
13. diers, saying, "Say ye, "His Disciples came by
14. "Night, and stole him away while we slept:" And "if this come to the Governor's Ears, we will per-
15. "swade him, and secure you." So they took the Money, and did as they were taught: And this Say-
ing is commonly reported among the *Jews*, unto this Day.

SECT.
484.
N. 472.

Mar.16.12. AFTER that he appeared in another Form,
Luk.24.13. that same Day,
Mar.16.12. unto two of them, as they walked, and went into the Country,

SECT.
485.

Luk.24.13. to a Village called *Emmaus*; which was from *Jeru-*
14. *salem* about threescore Furlongs: and they talked together of all these Things which had happened.
15. And it came to pass, that while they communed and reasoned, *Jesus* himself drew near, and went with
16. them; but their Eyes were holden, that they should
17. not know him. And he said unto them, "What
"Manner of Communications are these that ye have
18. "one with another as ye walk, and are sad?" And one of them, whose Name was *Cleopas*, answering, said unto him, "Art thou only a Stranger in *Israel*?
"and hast not known the Things which are come to
19. "pass there in these Days?" And he said unto them, "What Things?" And they said, "Concerning *Je-*
"sus of *Nazareth*, which was a Prophet, mighty in
"Deed and Word before God and all the People:
20. "and how the Chief-priests and our Rulers deliver-
ed him to be condemned to Death, and have cru-
cified

- Luk. 24. 21. "cified him: But we trusted that it had been he
 "which should have redeemed *Israel*. And beside
 "all this, To-day is the third Day since these Things
 22. "were done: yea, and certain Women also of our
 "Company made us astonished, which were early
 23. "at the Sepulchre; and when they found not his
 "Body, they came, saying, that they had seen a Vision
 24. "of Angels, which said that he was alive: and cer-
 "tain of them which were with us went to the Se-
 "pulchre, and found it even so as the Women had
 "said; but him they saw not."
 25. Then he said unto them, "O Fools, and slow of
 "Heart to believe all that the Prophets have spoken!
 26. "Ought not *Christ* to have suffered all these Things,
 27. "and to enter into his Glory?" And, beginning at
Moses, and all the Prophets, he expounded unto them
 in all the Scriptures the Things concerning himself.
 28. And they drew nigh unto the Village whither they
 went: and he made as though he would have gone
 29. farther: But they constrained him, saying, "Abide
 "with us; for it is towards Evening, and the Day is
 "far spent." And he went in to tarry with them.
 30. And it came to pass, as he sat at Meat with them,
 he took Bread, and blessed it, and brake, and gave
 31. to them: And their Eyes were opened, and they
 32. knew him: And he vanished out of their Sight. And
 they said one to another, "Did not our Heart burn
 "within us, while he talked with us by the way, and
 "while he opened unto us the Scriptures?"
 Luk. 24. 33. AND they rose up the same Hour, and returned
 to *Jerusalem*, and found the Eleven gathered toge-
 34. ther, and them that were with them, saying, "The
 "Lord is risen indeed, and hath appeared to *Simon*:"
 35. And they told what Things were done in the Way,
 and how he was known of them in breaking of Bread:
 Mar. 16. 13. Neither believed they them.

SECT.
485.

SECT.
486.

* § 482.

C H A P. LXXI.

John 20. 19.

THEN the same Day, at Evening, being the first Day of the Week, when the Doors were shut where the Disciples were assembled, for Fear of the *Jews*, came *Jesus*,

S E C T.
487.

Luk. 24. 36.

as they thus spake, and stood in the midst of them, and saith unto them, "Peace be unto you." But they were terrified and affrighted, and supposed that they had seen a Spirit. And he said unto them, "Why are ye troubled? and why do Thoughts arise in your Hearts? Behold my Hands and my Feet, that it is I myself: handle me, and see; for a Spirit hath not Flesh and Bones, as ye see me have:" And when he had thus spoken, he shewed them his Hands, and his Feet,

John 20. 20.

and his Side. Then were the Disciples glad when they saw the Lord.

Luk. 24. 41.

AND while they yet believed not for Joy, and wondered, he said unto them, "Have ye here any Meat?"

S E C T.
488.

42. And they gave him a Piece of a broiled Fish, and of
43. a Honey-comb. And he took it, and did eat before them.

John 20. 21.

THEN said *Jesus* to them again, "Peace be unto you: As the Father hath sent me, even so send I you." And when he had said this, he breathed on them, and saith unto them, "Receive ye the Holy Ghost. Whosoever Sins ye remit, they are remitted unto them; and whosoever Sins ye retain, they are retained."

S E C T.
489.

§ 391.

§ 217.

24.

25.

BUT *Thomas*, one of the Twelve, called *Didymus*, was not with them when *Jesus* came: The other Disciples therefore said unto him, "We have seen the Lord:" But he said unto them, "Except I shall see in his Hands the Print of the Nails, and put my Finger into the Print of the Nails, and thrust my Hand into his Side, I will not believe."

S E C T.
490.

John 20. 26.

AND after eight Days again, his Disciples were within, and *Thomas* with them. Then came *Jesus* (the Doors being shut,) and stood in the midst, and said, "Peace be unto you." Then saith he to *Thomas*, "Reach hither thy Finger, and behold my " Hands; and reach hither thy Hand, and thrust it " into my Side; and be not faithless, but believing."

27. And *Thomas* answered, and said unto him, " My " Lord, and my God." *Jesus* saith unto him, "*Tho-* " *mas*, because thou hast seen me, thou hast believed: " blessed are they that have not seen, and yet have " believed."

SECT.
491.
Note.

30. (AND many other Signs truly did *Jesus*, in the Presence of his Disciples, which are not written in this Book^b. But these are written, that ye might believe that *Jesus* is the *Christ*, the Son of God: and that, believing, ye might have Life, through his Name^c.)

^a § 391.
SECT.
492.
^b § 496.
^c § 179.

John 21. 1.

AFTER these Things, *Jesus* shewed himself again to the Disciples at the Sea of *Tiberias*; and on this wise shewed he himself. There were together *Simon Peter*, and *Thomas* called *Didymus*, and *Nathanael* of *Cana* in *Galilee*, and the Sons of *Zebedee*, and two other of his Disciples. *Simon Peter* saith unto them, "I go a fishing." They say unto him, "We " also go with thee." They went forth, and entred into a Ship immediately, and that Night they caught nothing.

SECT.
493.
N. 497.

4. But when the Morning was now come, *Jesus* stood on the Shore: but the Disciples knew not that it was *Jesus*. Then *Jesus* saith unto them, "Children, have " ye any Meat?" They answered him, "No." And he said unto them, "Cast the Net on the Right-side " of the Ship, and ye shall find^d." They cast therefore; and now they were not able to draw it, for the Multitude of Fishes.

^d § 74.

John 21. 7.

Therefore that Disciple whom *Jesus* loved saith unto *Peter*, "It is the Lord." Now when *Simon Peter* heard that it was the Lord, he girt his Fisher's Coat unto him, (for he was naked,) and did cast himself into the Sea: And the other Disciples came in a little Ship, (for they were not far from Land, but as it were two hundred Cubits,) dragging the Net with Fishes.

S E C T.
493.

As soon then as they were come to Land, they saw a Fire of Coals there, and Fish laid thereon, and Bread. *Jesus* saith unto them, "Bring of the Fish which ye have now caught." *Simon Peter* went up, and drew the Net to Land, full of great Fishes, an hundred and fifty and three: And for-all there were so many, yet was not the Net broken.

S E C T.
494.

Jesus saith unto them, "Come and dine." And none of the Disciples durst ask him, "Who art thou?" knowing that it was the Lord.

Jesus then cometh, and taketh Bread, and giveth them, and Fish likewise.

This is now the third Time that *Jesus* shewed himself to his Disciples, after that he was risen from the Dead.

* § 487.
491.

So when they had dined, *Jesus* saith to *Simon Peter*, "*Simon*, Son of *Jonas*, lovest thou me more than these?" He saith unto him, "Yea, Lord, thou knowest that I love thee." He saith unto him, "Feed my Lambs." He saith unto him again the second Time, "*Simon*, Son of *Jonas*, lovest thou me?" He saith unto him, "Yea, Lord, thou knowest that I love thee." He saith unto him, "Feed my Sheep." He saith unto him the third Time, "*Simon* Son of *Jonas*, lovest thou me?" *Peter* was grieved, because he said unto him the third Time, "Lovest thou me?" And he said unto him, "Lord, thou knowest all Things, thou knowest that I love thee." *Jesus* saith unto him, "Feed my Sheep."

S E C T.
495.

I

Verily.

John 21. 18.

“ Verily, verily, I say unto thee, When thou wast
“ young, thou girdedst thyself, and walkedst whither
“ thou wouldest; but when thou shalt be old, thou
“ shalt stretch forth thy Hands, and another shall
“ gird thee, and carry thee whither thou wouldest
19. “ not.” (This spake he, signifying by what Death
he should glorify God.) And when he had spoken
this, he saith unto him, “ Follow me.”

SECT.
495.

20. THEN *Peter*, turning about, seeth the Disciple
whom *Jesus* loved, following; (which also leaned on
his Breast at Supper, and said, “ Lord, which is he
21. “ that betrayeth thee?”) *Peter* seeing him, saith
22. to *Jesus*, “ Lord, and what shall this Man do?” *Je-*
sus saith unto him, “ If I will that he tarry till I
“ come, what is that to thee? Follow thou me.”

SECT.
496.

23. Then went this Saying abroad among the Brethren,
that that Disciple should not die: Yet *Jesus* said not
unto him, “ He shall not die:” but, “ If I will that
“ he tarry till I come, what is that to thee?”

§ 375.

24. This is the Disciple which testifieth of these Things,
and wrote these Things; and we know that his Te-
stimony is true.

25. And there are also many other Things which *Jesus*
did^b, the which, if they should be written every one,
I suppose that even the World itself could not contain
the Books that should be written.

§ 492.

C H A P. LXXII.

Mat. 28. 16.

THEN the eleven Disciples went away into *Gal-*
ilee, into a Mountain where *Jesus* had ap-
17. pointed them. And when they saw him, they wor-
18. shipped: but some doubted. And *Jesus* came, and
spake unto them, saying, “ All Power is given unto
19. me in Heaven and in Earth^c: Go ye, therefore, and
“ teach all Nations, baptizing them in the Name
“ of the Father, and of the Son, and of the
“ Holy

SECT.
497.

§ 391.

- Mat. 28. 20. " Holy Ghost : teaching them to observe all Things
 " whatsoever I have commanded you. And lo,
 " I am with you alway, even unto the End of the
 " World." S E C T.
497.
- Mar. 16. 14. AFTERWARD he appeared unto the Eleven as they
 sat at Meat, and upbraided them with their Unbe- S E C T.
498.
Note.
 lief and Hardness of Heart ; because they believed
 not them that had seen him after he was risen ^a. ^a § 481.
15. And he said unto them, " Go ye into all the World,
 16. " and preach the Gospel to every Creature ^b. He ^b § 493.
 " that believeth, and is baptized, shall be saved :
 17. " but he that believeth not, shall be damned. And
 " these Signs shall follow them that believe ; In my
 " Name shall they cast out Devils ; they shall speak
 " with new Tongues ; they shall take up Serpents ;
 18. " and if they drink any deadly Thing, it shall not
 " hurt them ^c : they shall lay Hands on the Sick, ^c § 243.
 " and they shall recover."
- Luk. 24. 44. AND he said unto them, " These are the Words S E C T.
499.
N. 498.
 " which I spake unto you, while I was yet with
 " you ; that all Things must be fulfilled which were
 " written in the Law of *Moses*, and in the Prophets,
 45. " and in the *Psalms*, concerning me." Then open-
 ed he their Understanding, that they might under-
 46. stand the Scriptures, and said unto them, " Thus
 " it behoved *Christ* to suffer, and to rise from the
 47. " Dead the third Day ; and that Repentance and
 " Remission of Sins should be preached in his Name,
 48. " among all Nations, beginning at *Jerusalem* : And
 49. " ye are Witnesses of these Things : And behold, I
 " send the Promise of my Father upon you : But
 " tarry ye in the City of *Jerusalem*, until ye be en-
 " dued with Power from on high."
- Mar. 16. 19. So then, after the Lord had spoken unto them, S E C T.
500.
 Luk. 24. 50. he led them out, as far as to *Bethany* : And he lift
 up

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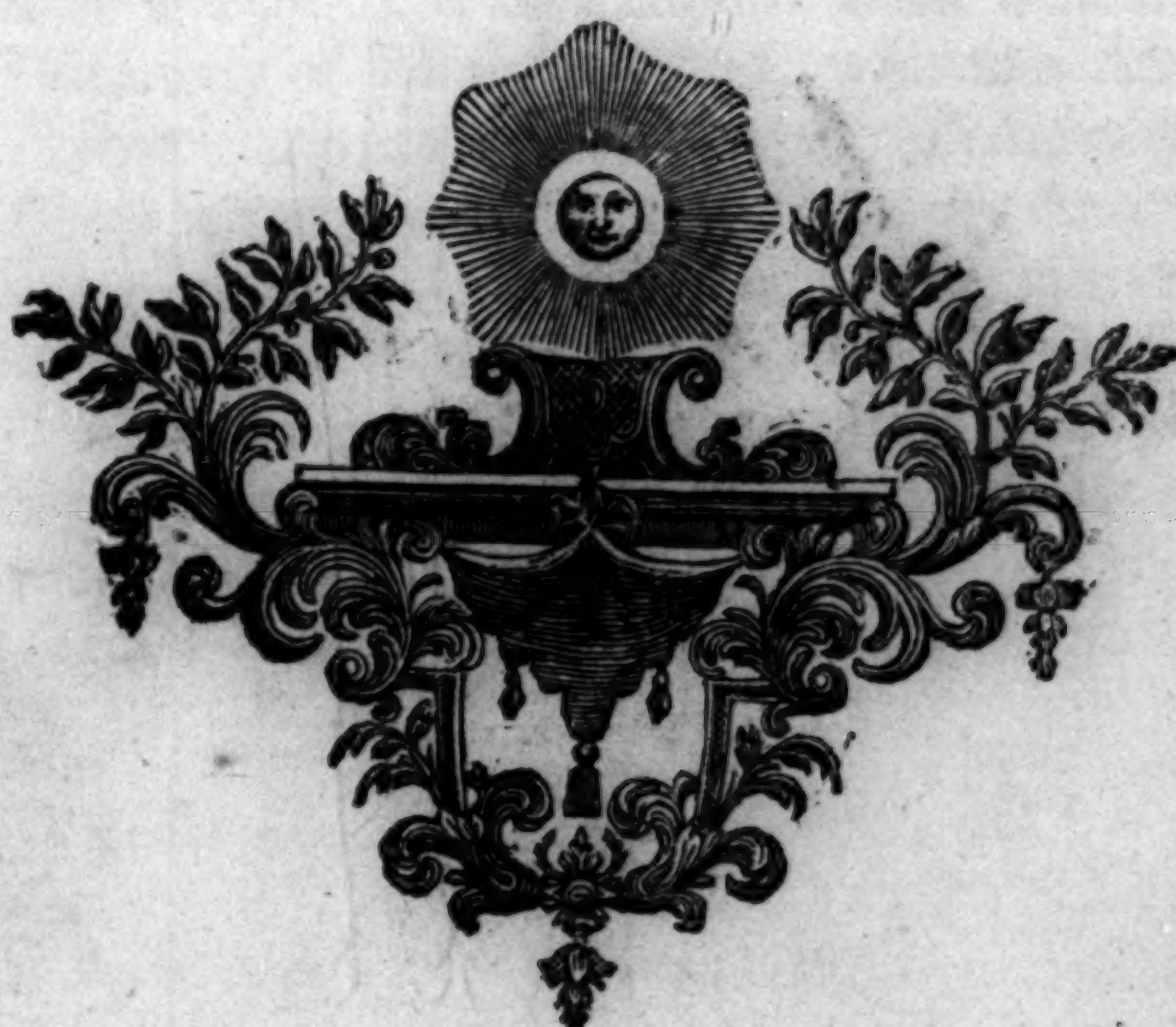
Luk. 24. 51. up his Hands, and blessed them: And it came to pass, while he blessed them, he was parted from them, and carried up into Heaven, SECT.
500.

Mar. 16. 19. and sat on the Right-hand of God.

Luk. 24. 52. And they worshipped him, and returned to Jerusalem, with great Joy; and were continually in the Temple, praising and blessing God.

And they went forth, and preached every where; the Lord working with them, and confirming the Word with Signs following.

Amen.



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NOTES

ON THE

EVANGELICAL HISTORY

AND

HARMONY.

SECTION I.

1. **T**HE several Prefaces of *St. Mark*, *St. Luke*, and *St. John*, are placed together, in the Front of the Work, as a proper Preface to the whole; and that the Series of the History may not be interrupted, by the Interposition of them in several Places.

2. *St. Matthew's* Preface being a Genealogy of our Saviour, I have placed it with the other Genealogy, given by *St. Luke*, § 14.

3. Many of the Commentators and Harmonists carry *St. John's* Preface no farther than § 15^a. And they connect what is here mentioned, relating to the Testimony of *John the Baptist*, with that Account which is given § 38. Now it appears to me, that the Testimony which the *Baptist* bare of *Christ* is mentioned, in this Place, by Anticipation, and not with any View to historical Order: It seems to be introduced here as a Parenthesis only: There is a visible and a necessary Connection between § 14. and § 16. So that it would be breaking the Thread of the Evangelist's Argument (to prove the Divinity of *Christ*) not to carry on his Discourse to § 19. And he confirms his Argument, by the Testimony which *John the Baptist* bare of *Christ*: And which he particularly relateth afterwards, § 37, 38.

^a Vid. *Poli Syn. in Loc. Tatian, Comestor, etc.*

SECTION IV.

1. **A**S the other three Evangelists have omitted to give any particular Account of the miraculous Conception of *John the Baptist*, the Salutation of the Virgin *Mary*, and the other Matters consequent thereupon, recorded by *St. Luke* in his first Chapter, it was necessary to place that whole Chapter in the Beginning of a Work, where all the several Facts are proposed to be laid down according to the due Order of Time. And where the Method and Order of this History shall appear to be just, either from the Circumstances of the Facts themselves, or

* A

from

from the Notes of Connection and Order, given by any of the Evangelists, I shall not trouble the Reader, with attempting any farther Confirmation thereof in these Notes, unless it be to remove some ill grounded Hypotheses that have been advanced.

2. In the two previous Dissertations, I have shewn why it appears to me extremely probable that *Christ* was born at the latter end of *A. J. P.* 4709. or the Beginning of 4710. In the Chronological Table I have placed the Nativity on *Dec. 25, 4709*, as fixing on a Date correspondent with the general Opinion, and which appears to have as much Probability to support it, as any other can lay claim to: and if we admit that Date, we are obliged to fix the Birth of *John the Baptist* about *June* the same Year; and the Appearance of the Angel to *Zacharias* about *Sept. 4708*: For we have good Reason to conclude that the Virgin *Mary* went to visit *Elizabeth* immediately upon, or soon after her Salutation (See *Luke* i. 39, 56, 57. § 9, 10, 11.) and that was in the sixth Month of *Elizabeth's* Pregnancy. (See *Luke* i. 26, 36. § 8.)

SECTION XIV.

THE Genealogies having no Relation to any Order of Time, I have transposed that given by *St. Luke* to this Place, that I might give the Reader a better Opportunity of comparing it with the other.

2. The Order of *St. Matthew's* Gospel required, that the Genealogies should be here placed; because immediately after the Genealogy, he gives an Account of *Joseph* (to whom this Genealogy refers) and of other Matters which happened between the Birth of *John the Baptist* and that of *Christ*, and which necessarily succeed in Order those contained in the foregoing Sections.

3. As to the Difficulties arising from the different Genealogies here given by the Evangelists, they have already employed so many Pens, that the very abstract of the Opinions of the several Authors, who have taken them into Consideration, would fill a Volume. The Reader therefore, who is desirous to see them, must apply to the Authors themselves, of whom he may find a large Catalogue, either in *Pole's Synopsis*, or *Barradius's Commentary*. I imagine that any one, who would more cursorily examine this Subject, may be likely to gain the best Satisfaction from a Treatise published at *Leyden* 1683, entitled *La Genealogie de Jesus Christ; avec le Demelement des Difficultes qui se rencontrent dans cette Genealogie, par M. Gaillard*. All that I shall think necessary to observe here, is, that, had not these Genealogies agreed with the *Jewish* Records, the Evangelical Writings could never have stood the Test with, or been received by any of that Nation. — And that it appears most probable, that *St. Matthew* gives the Genealogy of *Joseph*, the reputed Father of *Jesus*, and *St. Luke* that of *Mary*, his Mother. (see *Dr. South's* lineal Descent of *Jesus*, *Serm.* Vol. 3. p. 255.) Had these Genealogies appeared to us more confused than they really do, we could not have been much surprized, when we considered how little exact the *Jewish* Writers

Writers generally were on such Occasions: And what Liberties they took in giving Genealogies will evidently appear to any one who shall examine those of the High Priests, given 1 *Chro.* vi. 4. and *Ezra* vii. 1, &c.

SECTION XVI.

THE Order of the History from hence to § 25. can admit of no Dispute. And as to the Particulars relating to the Time of the Taxing—of the Birth of *Christ*, and of the other Matters mentioned in these Sections, I have already considered them in the previous Dissertations.

SECTION XXV.

1. THE second Dissertation was written to justify the Order of this and the following Sections: To that therefore I must refer for the Proof of the Particulars relating to the return of *Joseph*, &c. to *Nazareth*—the coming of the *Wise-men*,—the Flight into *Egypt*, and the Return from thence.

2. There is no account of our Saviour from the Time of his Return out of *Egypt*, till his Appearance at *Jerusalem* at twelve Years old, § 31. except that general one § 30.

SECTION XXXI.

ON the Supposition of *Christ's* being born in the latter End of *A. J. P.* 4709. or the Beginning of 4710. (See Dissertation I.) the Passover, when he was twelve Years old, might be either in 4721 or 4722, as his Years are reckoned current or complete: which is a Point perhaps not to be decided, and indeed not very material: for however it be determined, it affects not the Order of the History, since there is no other Circumstance but this mentioned, from the Time of *Christ's* Return out of *Egypt*, to the Beginning of the Ministry of *John the Baptist*.

SECTION XXXIII.

1. I Have already considered the several Particulars here mentioned, relating to the 15th Year of the Reign of *Tiberius Caesar*, when *John the Baptist* was called to his Ministry, See Dissertation I. § xiv, xv.

2. In what Part of the 15th Year of *Tiberius* *John* was called, is no where specified: We are therefore left to collect it, if we can, from the Series of the History: From whence I have been led to make the following Conclusions. (i) That *John* had exercised his Ministry a considerable Time before the Magistrates at *Jerusalem* took Notice of him, and

and sent unto him, saying, *Who art thou?* § 37. For all Sorts of Persons had, before that, applyed themselves unto him for Instruction, and to be baptized of him § 33, &c. (2) That the next Day after the Magistrates of *Jerusalem* had sent unto him, *Jesus* himself came unto him, § 38. (3) That when *John* saw *Jesus*, he saw also the Sign by which he was to know him, viz. The Spirit descending from Heaven, like a Dove, and abiding upon him: (A Point which I shall more particularly consider in Note on § 55.) (4) That St. *John's* Order requires us to carry on the History, as it lies in his Gospel, without Interruption, 'till after the Time of the Marriage at *Cana* in *Galilee*, § 41. (See Dissertation I. § xviii.) (5) That *Jesus* and his Mother, &c. went from the Marriage at *Cana*, to *Capernaum*, § 42, without returning to *Nazareth*. (6) That from thence, after a few Days stay there, he went up to *Jerusalem*, to the Passover, § 43, 45. (7) That the Manifestation, which *Jesus* made of himself to *John* § 38. was no very long time before the Passover. (8) That the Passover next after this Manifestation, was that in *A. J. P.* 4742. The Proof of this depends upon the whole Series of the History. I believe it hath been made appear to Satisfaction, in Dissertation I. that *Christ* died at the Passover in 4746. If then there were five Passovers during the Time of his Ministry, (as I shall undertake to shew as I go along) the first of those must necessarily have been as we have here stated it. (9) That *John*, having exercised his Ministry some considerable Time before *Jesus* came unto him; and not beginning his Ministry before the 15th of *Tiberius*, which commenced *August* 19. 4741. must be supposed to be called to it in the former Part of *Tiberius's* 15th Year, i. e. about *September* 4741. On this Supposition *John* had baptized several Months before *Jesus* came to him; and, as far as I can judge, every Part of the History is well reconcileable with this Opinion. I pretend not to point out the exact Time of all these Events; 'tis sufficient that I shew how a reasonable Time may be allowed for the Transaction of the several Matters recorded, consistent with all the Evangelical Relations.

SECTION XXXVII.

DR. *Lightfoot* hath taken great Pains to prove, that *Bethabara* was on the North Side of the Sea of *Tiberias*, over against *Galilee*; as will appear from his Chorographical Table, and the Places there referred to: But his Arguments have not been able to convince me, that 'tis so agreeable to the Evangelical Accounts to place it there, as on the farther Side of *Jordan*, in some of its more Southern Parts: For (1) *John* appears from the History to have proceeded Northwards in the exercise of his Ministry: He began to baptize in the Wilderness of *Judea*, § 33. then he was at *Bethabara* § 37. And afterwards at *Enon*, near to *Salim*; which *Salim*, *Lightfoot* places in the Tribe of *Issachar*^e, where

^e Vid. Chorographical Table and References.

John was when *Jesus* came to him to be baptized is not specified, any farther than that he was somewhere upon the River *Jordan*, § 55. But it is certain that he was within the Confines of *Galilee* not long after; § 61. because *Herod* laid hold on him, and put him in Prison. (2.) Had *Bethabara* been in *Galilee*, and on the Northern Part of the Sea of *Tiberias*, it is not so very probable that the *Jews* would have sent Priests and Levites from *Jerusalem* thither, to enquire of him, Who he was, as if we suppose it to have lain nearer to them, and over against *Judea*. (3.) § 283. St. *John* the Evangelist takes Notice, that *Jesus* then came to the Place where *John* at first baptized: and this the other Evangelists call the Coast of *Judea* beyond *Jordan*. And that *Bethabara* is there meant we must conclude, because that is the first Place which St. *John* mentions of the Baptist's Ministry: from whence, I think, it is evident that *Bethabara* was not over against *Galilee*, but on the Coasts of *Judea*, and not far from *Jericho*. And this seems to be the Place whither *Mary* and *Martha* sent unto *Jesus*, when *Lazarus* was sick, § 304. See Note on § 283.

SECTION XLVI.

1. **T**HE present Order of St. *John* lays the Conference with *Nicodemus* immediately after the first Passover, tho' without any Notes of Connection: but there are not wanting Marks to shew that it was subsequent thereupon: for we find that *Nicodemus* refers to the Miracles which *Jesus* had done, the Miracles (in all Probability) which the Evangelist had just before mentioned to have been done at that Feast, § 45. for it doth not appear that *Jesus* had done any other, except that recorded § 41. which was done in *Galilee*, and therefore cannot well be suppos'd to be refer'd to by *Nicodemus*.

2. That the present Order of St. *John* ought to be here continued may appear also from another Argument. It is observed, § 48. that *John* was not yet cast into Prison, and it may be observed, that none of the Evangelists but St. *John* record any of *Christ's* Miracles, which were done before that Time. The Account therefore, which St. *John* gives, of what passed before that Time, is to be continued in its present Order, according to that Opinion of the Ancients, which I have given a full Account of from *Eusebius*, Dissertation I. § xviii.

SECTION XLVII.

I TAKE § 16, &c. to contain the Evangelist's Account of the Design and Effect of *Christ's* Coming into the World; and not a Continuation of our Saviour's Discourse, as 'tis commonly suppos'd: For (1.) The Style appears to be here alter'd, and what is affirm'd of *Christ*, to be spoken not by himself, but by another Person; which will, I imagine, be allow'd by any one, who shall compare this Passage with that

other Declaration of the Evangelist, § 3, or with that of *John the Baptist*, § 49. (2.) It may be observed, that the Title of *The only-begotten Son of God*, is what *Jesus* never chose to give himself; and one that is no where mentioned but in this Place, and that Passage § 3. which I have in the Note ascrib'd to the Evangelist, for this Reason, and others which are there given. See Note on § I. 3.

SECTION LV.

I. **H**ERE it will be necessary to take notice of several Particulars, to justify the present Order of this, and the preceding Sections, as it varies from that of most of the Harmonists; who commonly place the Baptism before any of the Miracles of *Christ*, and consequently before the Passover mentioned § 43, 45. The learned Mr. *Marshall*^a and Mr. *Whiston*^b subscribe not to this Opinion; and the Reasons which seem to have induced them to dissent from it, I shall here produce, with such others as may help to illustrate this Matter.

1. It is easy to discover the Grounds of the general (and, as I imagine, mistaken) Opinion. We find the *Baptist* declaring § 38. that he knew not *Jesus*, before he had seen the Sign which God had given him, and by which he was to distinguish him, viz. *The Spirit descending, and abiding on him*. There is no particular Account recorded of any Descent of the Holy Ghost, on our Saviour, but that at his Baptism; and therefore it hath been concluded, that all that is mention'd by St. *John*, § 38. and afterwards, must have been transacted after the Baptism of *Christ*: And was it necessary to suppose that there was no other Descent of the Holy Ghost than that at the Baptism, it would be necessary also to admit this Conclusion. But, tho' no other Descent be particularly mentioned in the Evangelical Writings, yet another, and previous to that, seems plainly to be referred to; for (1.) When *Jesus* came to be baptized, *John* knew him, and forbad him: If, then, he first knew him by the Descent of the Holy Ghost, it must be by a different one from that which happened at the Baptism, and which did not then happen till after *John* had declar'd his Knowledge of him, confess'd his Superiority, and shewn his own Obedience. (2.) St. *John* mentions not the Baptism of *Christ* at all, nor any thing which happen'd at that Time: And it is scarcely to be imagined that he would take Notice of a Sign which was to be given, without shewing also how, and when it was fulfill'd. We may therefore reasonably conclude, that there was a Descent at the Time when *Jesus* first came to *John*, § 38. and that the Evangelist there refers to it: And that, seeing that Sign, *John* then pointed out *Jesus* to the People, saying, *This is he of whom I spake, &c.* (3.) At that Time *John* bare Record, saying, *I saw the Spirit descending from Heaven like a Dove, and it abode upon him*. Now, from the Account which we have of the Descent at the Time of the Baptism, it doth not appear that *John* did see it; but rather the contrary

^a Vid. Chronological Tables.

^b Short View of the Harmony.

seems to be imply'd: for it is particularly said, in this Place, that *Jesus saw the Heavens opened, and the Spirit of God descending, &c.* And if it should be asked, Why the People, who stood with him, did not see the Descent that is suppos'd to be made at the Time mentioned, § 38. as well as *John*? or, Why *John* did not see the Descent at the Time of the Baptism, as well as *Jesus*? we may answer, that it is not expressly said whether no more than *John* saw the the first Descent; nor whether *John* was not also a Witness to the second. And we may further observe, that there is nothing very extraordinary in supposing that these Descents were only seen by those who are particularly mentioned; since we meet with several other Instances of Heavenly Visions that have been peculiarly distinguished by those only for whom they were appointed: Thus *Daniel* tells us, that when he had a glorious Apparition by the River *Hiddekel*, x. 5. *the Men that were with him saw not the Vision.* When *St. Paul* saw the Lord, in the Journey to *Damascus*, *Acts ix. the Men that journeyed with him saw no Man.* And when *St. Stephen* declared that *He saw the Heavens opened, and the Son of Man standing on the Right-hand of God*, *Acts vii. 56.* the *Jews*, who stood about him, seeing no such thing, immediately cast him out of the City, and stoned him, as a Lyar, and a Blasphemer.

2. Another Argument to prove the proper Order of this Part of the History, and to shew the Time of *Christ's* Baptism, may be drawn from that Expression of *St. Luke*, *Now, when all the People were baptized, it came to pass that Jesus also, &c.* Words, which clearly imply that the Baptism of *Jesus* was at the latter End of *John's* Ministry. Now we find that *John* was in the full Exercise of his Ministry, at the Time when *Jesus* was baptizing in *Judea*, § 48. And, on the Supposition of *Christ's* having been baptized before that Time, *St. Luke* must necessarily be allow'd to have greatly neglected the Propriety of Expression, a Fault which he seems carefully to have avoided; and with which I find not that he can, on any Occasion, be justly charg'd.

3. From the *Baptist's* Reply to our Saviour, we not only learn that he personally knew him, (and had therefore seen the Sign by which he was to know him,) but from his Manner of excusing himself we learn also, that he knew that *Jesus* had already baptized: *I have need to be baptized of thee; and comest thou to me?* An Expression, which, if it be considered, will, I doubt not, convince every Reader, that what *Jesus* did § 48, and what *John* said § 49, were done and said before *Jesus* came to *Jordan* unto *John* to be baptized of him.

II. Having thus endeavoured to justify the present Order of the History in this Particular, let us now examine into the Time of this Transaction.

1. After the Passover § 45, was the Conference with *Nicodemus* § 46. But where this Conference was held, or how long after that Passover, it is not recorded. We may, indeed, with some Probability, conclude that it was held at *Jerusalem*, and no long Time after that Passover; because there is no Notice taken of any Change of Place; and because what *Nicodemus* calls *These Miracles*, in his Address, seem to mean those mentioned

mentioned § 45, and which, from that Expression, appear to have been just then wrought. But,

2. Supposing the Conference with *Nicodemus* to have been immediately after the Passover, mention'd § 45, and at *Jerusalem*, yet it doth not appear that it was immediately from thence that *Jesus* went forth and publicly baptized, § 48. But on the contrary, it is observed, § 45, that *Jesus did not then commit himself unto them*. And it is said, § 48. that *after these things (i. e. after the Passover § 45, and the Conference with Nicodemus § 46.) Jesus came into the Land of Juaea*. From which Expression it seems probable that he had left *Judea* after the Passover § 45, and return'd thither again when he began to baptize: but at what Distance of Time is no where intimated.

3. Whatever may be thought of this Conjecture, or what Time soever it may be judg'd most probable that *Jesus* went into the Land of *Judea*, and began to baptize; it appears, from § 51, that he stay'd there, exercising that Part of his Ministry, till about *December*: For it was in his Return from thence, that he took Occasion to speak thus unto his Disciples, *Say not ye, There are yet four Months, and then cometh Harvest?* I know what forced and unnatural Constructions have been put upon these Words, in order to make them subservient to, or reconcileable with particular Hypotheses^a: But I am always averse to rejecting the literal Sense of a Passage without a manifest Necessity, or a very substantial Reason; neither of which can, I think, be alledg'd here; and therefore I make no Scruple of concluding that these Words determine the Time of the Event here mentioned. The *Jews* began their Harvest in the Week of the Passover, *Exod.* xxiii. 15, 16. *Deut.* xvi. 9. And the Passover *A. J. P.* 4743, fell on *April 7*. Therefore whatever, with any strict Propriety could be said to be done *four Months before Harvest*, must be done about the Beginning of *December*. And as we have no good Reason to suppose that there is any want of Propriety or Accuracy in that Expression, it may well be supposed to point out to us the true Time of *Christ's* Return out of the Land of *Judea*, after he had been there baptizing.

4. The subsequent Parts of the History are carry'd on very agreeably to this Account, § 53. *Jesus* passed thro' several Parts of *Galilee*, where he was well received: but he did not go immediately to *Nazareth*, because he knew that a Prophet would have no Honour in his own Country. He came therefore to *Cana*, § 54. and there he wrought what *St. John* calls *The second Miracle that Jesus did when he was come out of Judea into Galilee*; an Expression which, I think, is to be thus understood, *viz. This was the second Miracle which Jesus did in Galilee; and this he did after he was returned out of Judea*. He had done one at the same Place some Time before, § 41. There were others indeed wrought between these two; but those were either wrought in *Judea*, § 45. or in *Samaria*, § 50. And this appears to be the second that *Jesus* did in *Galilee*.

^a Vid. *Peli Syn.* in Loc. *Lamy Harm.* p. 231.

5. There is nothing mention'd in either § 53 or 54. that seems to require any long Time to transact. And the next Fact related, appears to be that of *Christ's* Baptism: The Proof of which will, in a great Measure, depend upon the Justness of those Remarks which I shall make in the Notes on § 57 and 61. And I shall only observe here, that perhaps *Jesus* might go from *Cana* to *Nazareth*, before he went to *John* to be baptized, (tho' that Journey is not recorded,) because *St. Mark* saith, that *Jesus came from Nazareth of Galilee to Jordan unto John to be baptized of him*. Not but that I think, that both the Order and the Expression may be well justified without such a Supposition: For as *St. Mark* consider'd *Nazareth* as the general Place of *Jesus's* Abode before his Baptism, and had taken no Notice of any of his Journeyings to other Places, he might, without Impropriety, say in general, that *Jesus came from Nazareth to Jordan*, tho' he came not immediately from thence to that Place.

6. According to the present Series of the History, and the Calculation of the Times of the several Events hitherto mentioned, it appears that the Baptism of *Christ* might well be within a Month after his Return out of *Judea* into *Galilee*, § 50. i. e. about the Beginning of *January*, *A. J. P.* 4743. And it may be observed, that we do not meet with an Account of any thing that passed between the Baptism of *Christ*, and the Time of his going to the Passover, § 57. but the Forty Days of Temptation, which he spent in the Wilderness. And to confirm this Calculation of the Time of the Baptism, we have the Tradition of the Church, saying that *Jesus* was baptized on the Sixth of *January*^a. And this is founded upon the Authority of *Clemens Alexandrinus*^b, and *Origen*^c, the earliest Writers who mention any thing concerning it: And we may reasonably expect that a Tradition of this Sort might be handed down, for two Centuries, with some Certainty, since *John* had probably several Disciples, who knew the Time and the Circumstances of this Transaction: and *Jesus's* own Disciples, that he had with him, § 51. might perhaps be not unacquainted with them. On these Authorities, and for these Reasons, I imagine that I may be permitted to conclude, that the Baptism of *Christ* was about the Beginning of *January* *A. J. P.* 4743.

^a Tillemont, *Mem. Eccl. Notes sur J. C.* iv. & xvi.

^b *Stromat. Lib. i.*

^c *In Ezek. Hom. i.*

SECTION LVI.

1. **T**HAT *Jesus* was led into the Wilderness, to be tempted, immediately after his Baptism, is expressly affirm'd by *St. Mark*, and confirm'd by the Notations of Connection in the other Gospels; so that there can be no doubt of the proper Order of this Section.

2. The several Temptations which *Jesus* underwent, are placed in a different Order, by the two Evangelists who mention the Particulars; *St. Matthew* saying, that *Jesus* was first set on a Pinnacle of the

the Temple, and afterwards carried to the Top of the high Mountain. And St. *Luke*, that he was first led to the Mountain, and afterwards to the Pinnacle of the Temple. It is well known to be no Imputation, either upon the Credit or Care of an Historian, to give a general Relation, without attending to the exact numerical Order of all the Particulars; which appears to be the Case here: Both the Evangelists shew what the Temptations were; but, one of them either disregarded, or purposely receded from the true Order of them. *Lightfoot* gives a Reason, for which he thinks St. *Luke* disposed the Order of them as we find it in his Gospel^a: But whether or no he be allowed to be right in his Conjecture, it appears that St. *Matthew* gives the History in its true Order; for (1.) in his Narration of this Matter there are Notations of Time and Succession, *πῶτε* and *παάλιν*, *then* and *again*. In St. *Luke* there are none of that Sort. (2.) In this Order, the Temptations appear to rise gradually, from weaker to stronger. (3.) In this Order *Jesus* proceeds to reprove the Tempter more and more severely, and at last saith unto him, *Get thee hence, Satan*. (4.) When the Devil left our Saviour, *He was* with the wild Beasts: He was therefore on the Mountain, according to St. *Matthew's* Account, and not on the Pinnacle of the Temple, according to St. *Luke's*, when the Devil ended all the Temptation.

3. I can see no Reason for concurring with M. *Toinard*^b, in supposing that there were two Temptations of the same Sort on the Mountain, one before *Jesus* was carried to the Pinnacle of the Temple, recorded by St. *Luke*, and one after related by St. *Matthew*; by this means adhering to the Order of both the Evangelists, and making the Temptations four. The Ground of this Conjecture appears to be that Expression of St. *Luke*, that, when the Devil had ended the Temptation on the Pinnacle of the Temple (as he supposes) he departed from him *for a Season*, *ἄχρι καιρῶ*. Hence 'tis concluded, that he soon after returned again, and repeated the Offer of the Kingdoms of the World; which being again rejected, he left him on the Mountain; and so the History, in both Gospels, is supposed to be placed in proper Order, tho' each of the Evangelists omits one Temptation. But this Argument will appear very weak, if it be consider'd (1.) That St. *Luke* saith, that, when the Devil had ended *all* the Temptation, he departed from him for a Season. We are not therefore at Liberty to suppose another Temptation after this his Departure. (2.) That the Expression *ἄχρι καιρῶ* may be better translated *until a (certain) Season*: and most probably means *that Hour*, which *Jesus* prayed the Father to save him from, § 332, 398. and which he calls *the Power of Darkness*, § 406. (3.) That M. *Toinard* chose to follow a Copy which omitted those Words, *Luke* iv. 8. *ὑπάγε ὀπίσω μου, Σατανᾶ*. *Get thee behind me, Satan*; because otherwise it would have appeared, even from St. *Luke* himself, that the Temptation on the Mountain was the last in Order, tho' it is not so placed in his Gospel. (4.) That the Supposition of

^a Vol. i. pag. 498.

^b Harm. § 53, 55.

the Devil's repeating a Temptation in the very same Words, and for which he had been so lately and so severely rebuked, is not only groundless, but evidently carries the greatest Improbability along with it.

4. In calculating the Time of the Baptism of *Christ*, in the preceding Note, we have supposed that it was in the Beginning of *January*; and here we have observed that he was led from thence *immediately* into the Wilderness, to be tempted: And to confirm this Date, we have an Argument from one of the Circumstances here mentioned. We may well conclude that it was either a very barren Wilderness indeed, that *Jesus* was led into, or the most unfruitful Season of all the Year; since, when the Tempter came to him, and found him an hungred, he said, *If thou be the Son of God, command that these Stones be made Bread.* Very improperly, in case the Wilderness, at that Time of the Year, would have furnish'd him with either Locusts or Wild Honey, or any other Sort of Food: But on the Supposition of his going into the Wilderness about the Beginning of *January*, as we had before stated it, it would furnish him with nothing, during his Stay there; and the Temptation made use of, appears not to be improper.

SECTION LVII.

1. **T**HE want of attending to the previous Arguments, which prove the Ministry of *Christ* to have been exercis'd some time before his Baptism, hath occasion'd the utmost Confusion and Disagreement amongst Commentators and Harmonists, in their Endeavours to ascertain the true Place of these Sections, and determine what Feast it was, which is here taken notice of.

2. The Variety of the Position of these Sections, which contain the Fifth Chapter of *St. John*, is very remarkable. (1.) They are placed immediately after § 52. by *Tatian*. (2.) After § 54. by *Perpinian* and *Calixtus*. (3.) After § 79. by *Chemnitius*, *Lightfoot*, &c. (4.) After § 84. by *Le Clerc*, *Toinard*, &c. (5.) After § 85. by *Richardson*. (6.) After § 124. by *Mercator*. (7.) After § 159. by *Jansenius*, *Baradius*, &c. (8.) After § 161. by *Osiander*. (9.) After § 168. by *Gerson*. (10.) After § 188. by *Comestor*. (11.) After § 266. by *Ludolphus*. And (12.) after § 273. by *Lamy*.

3. I shall refer those to the Authors themselves, who are desirous to enquire into the Reasons of any of those Positions; and shall only here give them the Reasons why these Sections are thus placed, in the present History. (1.) Before *John* was cast into Prison, *Jesus* left *Judea*, § 50. See the Note on § 55. (2.) Afterwards, when *Jesus* heard that *John* was cast into Prison, he was again in *Judea*, § 62. A Return into *Judea* therefore within that Space of Time would be necessary to be supposed, if it was not specified: But (3.) here is a Return into *Judea* specified by *St. John*; and I can see no good Reason which can prevent us from supposing, that this is the Return, which

which interven'd between what is mention'd § 50 and § 62. and therefore these Sections are here placed in their natural Order.

4. What Time it was that *Jesus* returned into *Judea*? Or, What Feast it was that he now went up to? are Questions about which Authors have also been greatly divided. It hath been concluded to be the Feast of Lots^a, the Feast of Tabernacles^b, and the Pentecost^c, according as it would best suit their several Hypotheses; which I shall not be at the Trouble particularly to examine, since I imagine that it will easily be allow'd, that the Expression of the Evangelist plainly points out to us what Feast is here meant: and that the Words may, without any Difficulty, be taken in their most natural Construction. (1.) Ἦν ἐορτὴ τῶν Ἰουδαίων, *After this there was a Feast of the Jews, and Jesus went up to Jerusalem.* Now, where the Word ἐορτὴ is used without specifying what Feast, I think it may well be presumed to mean the Feast κατ' ἐξοχὴν, the great Feast of the Passover: And so the Word is used by St. *Mark* xv. 6. κατὰ τὴν ἐορτήν, *at the Feast*, undoubtedly meaning the Passover. (Our Translation, in that Place, as it were for the farther Explanation, renders it, *at that Feast*; but the Expression in the Original is general, and implies that by *the Feast*, the *Jews* understood *the Passover*.) In the same manner also the Word is us'd by St. *Luke* xxiii. 17. and particularly by St. *John* himself, on another Occasion, iv. 45. so that we have all the Evidence that general Words can give us to ascertain the Feast here mentioned to be the Feast of the Passover. (2.) If the Arguments made use of in order to ascertain the Time of the Baptism and Temptation of *Christ* (in Note on § 55, 56.) are of any Weight, they are a Direction to us to conclude, that the Feast which *Jesus*, next after, went up to *Jerusalem* to celebrate, was the Feast of the Passover: for that was the next in Order (of any Consequence,) after the Time that we have there supposed the Temptation to have ended: And we ought not to imagine, (without having very strong Arguments to prove it,) that our Saviour ever omitted to celebrate the Passover at *Jerusalem*, according to Law, *Deut.* xvi. 16.

5. If it should yet be objected that these Arguments are not sufficient to prove undeniably that this was the Feast of the Passover; yet it may appear reasonable to allow, that these Sections are placed in their proper Order, when the Observations already made are considered, and those which will be taken Notice of in Note on § 61. And this will be admitting what I chiefly contend for, and aim at; not being so solicitous to determine the particular Times and Seasons of the several Transactions, as to make the regular Series of the History appear, either from the clear Notations of the Evangelical Writings, or fair Deductions from such Notations as are there given.

^a *Lamy Comment.* l. iii. c. 3. *Syn.* in loc.

^b *Vid. Maldonat.* in loc.

^c *Ludolphus. Poli.*

SECTION LXI.

HOW long *John* exercis'd his Ministry? How long he was in Prison? and How long he liv'd? are Questions that have been discuss'd by all Harmonists and Commentators: the Difference of whose Opinions, with respect to these Points, I shall not undertake here to enumerate; but content myself with laying before the Reader such Conclusions as appear to be most agreeable to the Evangelical Accounts of those Matters.

1. As to the Time of the Birth, and the Beginning of the Ministry, of *John the Baptist*, I have already taken them into Consideration, Dissert. I. § xv. and Note on § 4 and 33. And, with respect to the Time of his Imprisonment, it appears, I think, clearly, to have happen'd at a Time when *Jesus* was up at *Jerusalem*. Now we have only two Accounts of his being at that Place, or in any Part of *Judea*, after the Time of his Infancy § 31. and before that of his beginning to exercise his more publick Ministry, § 63. And these two we have taken Notice of. The first is mention'd § 43. and we may see in § 50, that his Return from *Judea* into *Galilee*, after that Time, was occasion'd by his knowing that the Pharisees had heard that he made and baptized more Disciples than *John*. The second is mention'd § 57. and we have been speaking largely of it in the preceding Note. But how long our Saviour tarried at *Jerusalem*, at that Time, is somewhat uncertain. We may observe in general, that his Stays there seldom or never appear to have been long: But, that he did not immediately retire thence after the Feast mention'd § 57, appears probable from that Expression in the Beginning of § 58. *Afterwards Jesus findeth him in the Temple*. However, whether we suppose his Stay to be long or short, it is necessary to conclude that he continued there till such Time as *John* was cast into Prison; for his hearing of that, is mention'd as the Occasion of the Return into *Galilee*, taken Notice of § 62. Those who have suppos'd *Jesus* to be baptized before he began to exercise any Part of his Ministry, have concluded, that both these Reasons concurr'd to induce *Jesus* to leave *Judea*, after he had been baptizing there, § 48, 49, 50. But I imagine that I have sufficiently prov'd that at the Return, mention'd § 50, *John* was not cast into Prison: And I have dwelt the longer on the Arguments which confirm that Hypothesis, because the Justness of the present Order of the History, relating to the former Part of *Christ's* Ministry, is to be established upon that Basis.

2. The three first Evangelists mention nothing of that Part of *Christ's* Ministry, which he exercis'd before the Imprisonment of *John the Baptist*: But it is they that take notice that he was not in *Galilee*, when he heard of that Imprisonment, and that, thereupon, he came in the Power of the Spirit into *Galilee*, preaching the Gospel of the Kingdom of God, and saying, "The Time is fulfilled." And from thenceforwards, they give us a continued Relation of the Acts of his more publick Ministry. I have observed, that we have the Time, pointed out by St. *John*,

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when

when *Jesus* went up to *Jerusalem*, § 57. and an Intimation given, § 58, that he made some stay there: And having an Account of the Reason of his Return into *Galilee*, given by the other Evangelists, § 62, I cannot see how we can well expect more convincing Reasons to justify the Order of this Part of the History, or to shew the proper Connection of these Evangelical Accounts.

3. Admitting that we have concluded rightly, in regard to the Particulars abovementioned, it will follow, that *John* had exercis'd his Ministry about one Year and eight Months, before he was imprisoned: being called thereto about *September A. J. P. 4741*. and being laid hold on by *Herod* no long Time after the Passover 4743. I shall take into Consideration the Time of his Death, in Note on § 168.

SECTION LXIII.

1. **T**HE present Order of St. *Luke's* Gospel directs us to lay this Coming to *Nazareth* immediately after *Christ's* Return out of *Judea*, § 62, when he came in the Power of the Spirit, and began his more publick Ministry. And if we attend to the Expressions which he here makes use of, it will convince us that he was now beginning to make a publick Manifestation of himself. Such as, *He hath anointed me to preach the Gospel*, and *This Day is this Scripture fulfilled in your Ears*.

2. We may take Notice, that what *Jesus* here spake, of his having before done at *Capernaum*, may properly be thought to allude to the Miracle recorded § 54, and may be look'd upon as a farther Confirmation of the Justness of the Order of this Part of the History.

3. Where the Evangelists give such clear and evident Notations of their following the true Series of the History as those in many of the subsequent Sections, (*And leaving Nazareth*, § 64. *From that Time*, § 65. *And in the Morning*, § 71, &c.) I shall spare both the Reader and myself the Trouble of attempting any farther Confirmation of the Order, than what may be deduced from those Notations: And I shall only take Notice of such Passages as may seem to be attended with any Doubt or Difficulty.

SECTION LXVI.

PETER and *Andrew* had been with *Jesus* before, § 39. but how long they then continued with him is uncertain. *Jesus* had Disciples with him at the Marriage in *Cana*, § 41. Some also went down with him to *Capernaum*, § 42. He had some with him in *Judea*, who baptized, § 48, 50. And some returned with him into *Galilee*, § 51. But who they were is not mentioned in any of those Places. It is intimated § 39, that the Stay of *Andrew* and that other Disciple (by some thought to be the Evangelist himself^a) was but short at that Time.

^a Vid. *Barradii Harm.* tom. ii. l. ii. c. 18.

And we have no Account of their Return to our Lord, 'till they were now called. Nor doth it appear that *Jesus* had any constant Attendants with him from the Time of his Temptation § 56, till now. And, whether these did not again leave him, for some Time, I shall farther enquire in Note on § 73.

SECTION LXVIII.

IT may be proper to observe here, that there is no Contradiction or Inconsistency in the Relations of the two Evangelists, with respect to this Demoniac, if the Words they make use of be rightly understood. And if there be any Difficulty, it arises from our Translation; in that, *St. Mark* saith, that *the Spirit tare the Man*, tho' *St. Luke* expressly tells us, that *it hurt him not*. But let it be considered, that the Word *σάεισεν*, translated *to tear*, doth not signify to wound or bruise, but to put into a violent Commotion and Agitation, and the Difficulty is at an End. See *Mark* ix. 20, 26. and *Luke* ix. 39. (the only Places where this Word is used in the New Testament, except here) and, by comparing the several Passages, we shall be convinced, that we are only to understand by this Expression, that the Spirit threw down the Man before them, and put him into violent Convulsions, and then came out, without having wounded him, or done him any bodily Hurt. And thus is the Word used by the Seventy, *2 Sam.* xxii. 8. *Jer.* iv. 19.

SECTION LXIX.

1. **T**HAT the present Order of *St. Matthew's* Gospel is, in some Parts, very different from that of *St. Mark* and *St. Luke*, is so obvious, that I meet with no one, except *Osiander*, who hath undertaken to assert, that the Series of the History is given by them all according to due Order of Time: And the Difficulties, if I may not say the Absurdities, which his Attempt was attended with, I have taken Notice of in the Preface: And it will be sufficient to observe here, that the single Instance I am going to mention will enough justify the general Observation.

2. The miraculous healing of *Peter's* Wife's Mother is related by three of the Evangelists. In *St. Matthew* it is placed after the healing of the Centurion's Servant, § 116. In *St. Mark* and *St. Luke*, after the casting out of the unclean Spirit, § 68. *St. Luke* relates the Healing of the Centurion's Servant as well as *St. Matthew*; it is therefore evidently necessary to transpose the present Order of one of the Gospels, to give a methodical Narration of the several Facts recorded.

3. The Question then is, which of the Gospels ought to be transposed? I have observed, in the Preface, that this hath been differently determined by various Authors: But, by setting aside Authorities, and candidly examining the Point, it will, I doubt not, clearly appear to every Reader, that it is in *St. Matthew's* Gospel, where the true Chronological Order of the History is neglected. For (1.) there is an Expression in *St. Luke* that may be, and has been, thought to amount to a Declaration, that his De-

sign was to give the evangelical History in its due Order. *It seemed good to me to write unto thee* IN ORDER, (*καθεξής*. i. 3.) most excellent Theophilus. (2.) St. Mark constantly observes the same Order as St. Luke; thro' the whole History: and there never appears to be any good Reason to conclude that that Order is not exactly chronological. (3.) St. Mark and St. Luke frequently give such Notations of the Sequence and Connection of Facts, as evidently shew that they attended to the true Order of the History; and such as are not given by St. Matthew, in those Places where it appears to be necessary to transpose to the present Order of his Gospel.

4. With regard to the Time and Order of the Fact related in this Section, St. Mark and St. Luke both expressly say, that it was *forthwith when they were come out of the Synagogue*, that Jesus enter'd into Simon's House, and there found his Wife's Mother sick of a Fever, &c. Whereas St. Matthew introduces the History of this Fact without any Note of Connection with what is immediately before related.

5. It hath been the Opinion of the learned Mr. Toinard^a and Mr. Whiston^b, that St. Matthew observed the true Order of Time in writing his History, as well as the other Evangelists: and that the present Disorder we find in his Gospel, hath been occasioned by some Publisher thereof, who, finding it in loose Sheets, placed several of them, when he put them together, differently from what the Evangelist intended. Those who suppose, with St. Augustin, that St. Mark abridged the Gospel of St. Matthew^c, must also conclude, that he followed a Copy which was in a different Order from that which we have at present. But I must here observe, that St. Mark's Gospel, can by no Means be properly call'd an Abridgment of St. Matthew's, (tho' he might possibly follow the same Method as the other did) because he is sometimes more prolix, and particularly in the Account of Matters which they both mention, (as § 157, 168, &c.) And frequently relates Matters, which St. Matthew had entirely omitted to take any Notice of (as § 68. 188, &c.) and whatever in St. Mark will confirm this Observation, may easily be distinguished by the Reader, by looking into the Order and Connection of the Gospels, annexed to the Contents.

6. But, if we suppose that St. Matthew did not write according to the Order of Time, and, that we have his Gospel transmitted to us as he intended it should be; it will give no Room for Objection either against the Genuineness of the Work, or the divine Inspiration of its Author. It hath been universally received, from the first Publication thereof, as the Account of one, who was an Eye-witness to most of what he relates; of one, on whom the Holy Ghost descended at the Day of Pentecost^d; and it wants no Marks of Genuineness that a Work can possibly have^e. It contains an ample Account of the Miracles of our Saviour, to confirm our Faith: and it gives a Detail of the Doctrines of Christ, for the Rule of our Practice, in a fuller Manner than any other of the Gospels; in which

^a Prolog. in Harm.

^b Short View, p. 97, &c.

^c See Du Pin. Dissert.

preliminaire, tom. ii. l. ii. c. 2. § 4.

^d Acts ii. 1.

^e Du Pin. Dissert.

prel. tom. ii. l. ii. c. 1. § 3, &c.

they were probably more succinctly related, as having been already delivered to the World by the first Evangelist. The *Jews* never objected against the Authority of any of the Books that composed their Canon of Scripture, tho' they could not but be sensible, that many of the Relations, therein contained, were placed in an Order and Method very widely different from a chronological one^f. And St. *Paul* well knew that this Method was frequently neglected, when he declared that *all Scripture was given by the Inspiration of God*^g. Had it therefore appeared any-ways necessary to have receded from the present Order of the other Evangelists also, I should have made no Scruple of doing it, out of any Fear of thereby lessening their Credit or Authority. But it must give a Pleasure to the Reader to observe, that a true chronological Order is constantly preserved by them, and that he can trace the Series of the History, at the same Time that he is furnishing himself with the Knowledge of the Duty of a *Christian*. And perhaps the Scriptures of the Old Testament, and the other Parts of the New, might be read with more Pleasure and more Profit, were the several Books, and the several Parts thereof, laid before us in the Order of the Times they relate to, or in which they were wrote.

7. Having thus particularly considered the Neglect of a chronological Order in St. *Matthew's* Gospel, I shall not hereafter have Occasion to trouble the Reader with a particular Account of the Reasons, which have induc'd me to transpose the several Parts of it, as he will here find them, in order to reduce it to a proper Series. All the Transpositions I have made may immediately be referr'd to, from a View of the Order and Connection of the Gospels: and the Observations here made, may serve for the Justification of the proper Connection of the several Parts transposed, with the Accounts of the other Evangelists; and for the Proof of the true Series of this History in those Particulars.

^f See *Lightfoot's Chronicle of the Times and Order of the Texts of the O. T.*

^g 2 Tim. iii. 16.

SECTION LXXIII.

1. **T**HIS and the following Section are by some^a placed before the other calling of these Disciples, mentioned § 66. But they are most commonly connected with that Section, and supposed to be an Account of the same Fact, related with some different Circumstances^b: But I can concur with neither of these Opinions: For (1.) They cannot properly be placed before that Calling, § 66. because here it is said, that they forsook all and followed him: *i. e.* entirely quitted their Trade and Occupation, which, after that first Calling, they had again return'd to. (2.) *Peter* now calleth him, Master, (*Ἐπιστάτα*) which seems to imply that he had been before called to be a Disciple; and especially, if the particular Signification of this Word, (which is only used by St. *Luke*) be carefully attended to. See Ch. viii. 24, 45. ix. 33, 49.

2. These Sections cannot, with any Sort of Propriety, be considered as an Account of the same Calling which is mentioned § 66. because the

^a *Comestor, &c.*

^b *Lightfoot, Le Clerc, &c.*

* E

Circumstances related are not only different, but, on that Supposition, inconsistent and contradictory. (1.) When *Jesus then* came unto them, they were *in the Ship, and casting their Nets*. When he came *now*, they were *gone out of their Ships, and were washing their Nets*. (2.) Of the Draught of Fishes, and of his teaching out of the Ship, which are here mentioned, there are no Intimations in the other Account; and these would scarcely have been omitted had they happened at the Time the Evangelists were then speaking of.

3. To place these Sections either before or with § 66, we must transpose St. *Luke's* present Order, which, I think, we should not do without manifest Occasion, for the Reasons given in the Note on § 69. And there is no such Occasion here, because the Series of the History is perfectly consistent with his present Order, as it is here preserved. (1.) *Jesus* called *Peter* and *Andrew*, &c. § 66. (2.) He left *Capernaum* § 71. (3.) He took a Progress to several Cities of *Galilee*, § 72. (These Disciples not going along with him, but returning to the Sea, to follow their Occupation.) And (4.) now *Jesus* coming again to the Lake of *Gennesareth*, and finding them there, he called them a second Time, and *they forsook all and followed him*.

4. We may here take Occasion to observe, that what is sometimes called by the Evangelists *the Sea* in general, § 87. or the *Sea of Galilee*, § 66. or the *Sea of Tiberias*, § 493. the *Lake*, § 151. and the *Lake of Gennesareth*, § 73. means, under these several Appellations, that Lake, or Sea, on the Borders of *Zabulon* and *Naphtali*, § 64. called *Numb. xxxiv. 11. the Sea of Chinnereth*. It took these several Names from the Places which lay upon it. *Tiberias* lay at the South Point thereof, and the Land of *Gennesareth*, mentioned § 177, was a small Tract of Ground, lying on the West Side of the Sea, in which stood the City of *Capernaum*. And a particular Account of the Extent thereof may be seen in *Lightfoot*, Vol. ii. p. 65. as also a full Description of the Sea of *Galilee*, *ibid.* and p. 308.

SECTION LXXV.

THE City where this Miracle was wrought, hath been thought to be *Capernaum*^a; but that Opinion appears to me to be ill grounded: (1.) St. *Luke*, who particularly mentions some things to be done at *Capernaum*, at other Times § 65, 116. would scarcely have omitted to mention it here, and have made use of such a general Expression as *a certain City*, had this been done at the general Place of *Christ's* Residence. (2.) St. *Mark* plainly intimates that this was done in some of those Cities, to which *Jesus* went in his Progress, after he left *Capernaum*, § 71. and before he return'd thither again, § 76. (3.) It may be observed, that the Cities of *Chorazin* and *Bethsaida* are said to have had many Miracles wrought in them, § 121, 224. and yet we have but one recorded to have been done at *Bethsaida*, § 193. and not one recorded

^a Vid. *Pol. Syn.* in loc. *Barradii Comment.* tom. ii. l. viii. c. 2.

to have been done at *Chorazin*. The Miracle here mentioned might be done in one of those Cities: but I shall not undertake to ascertain the Place, which the Evangelists have left altogether undetermined.

SECTION LXXXV.

WHAT particular Day is specified by the Words *Σάββατον δεύτερον*, *the second Sabbath after the first*, (as we translate them) will appear very difficult to be determined, to any one who shall examine the various Opinions of the Critics and Commentators, who have taken them into particular Consideration. And as no particular Opinion thereunto relating, can any ways affect the Order of the History, I shall content myself with referring the Reader to those Authors, to consult them at his Leisure^a: taking notice only of an uncommon Interpretation, *viz.* that the Sabbath being first instituted in the Month *Tisri*, in Memory of the Creation; and that also being formerly reckon'd the first Month of the *Jewish Year*, the first Sabbath in *Tisri* might properly be called *the first Sabbath*: And, as the Beginning of the Year was afterwards changed, by God's Order, *Exod.* xii. 2. the first Sabbath in *Nisan* might then properly be called *Σάββατον δεύτερον*, *the second first Sabbath*. 2. I must acknowledge indeed, that I look upon this Expression to mean *the Sabbath in the Passover Week*. It was appointed, *Exod.* xii. 16. that on the first Day of Unleavened Bread, no Work should be done; and this is *the first Jewish Sabbath* that we have any Account of; and therefore I think, that the Sabbath next following the Day of Unleavened Bread might most properly be called, *the second Sabbath after the first*. But, without undertaking to maintain any particular Opinion relating to the Interpretation of the Words, it is sufficient for me to observe, that the Circumstance here mentioned nearly enough points out the Time of the Year, to ascertain the Order of this Part of the History: The Corn was now ripe enough to be rubb'd out, and yet standing; it was therefore some time before the Pentecost; and we are consequently led to conclude, that it was about the Time of the second Passover after the Baptism of *Christ*. The first having been already taken notice of, in Note on § 57. And for these Reasons, with those given in Notes on § 33, and 55, you will find in the Chronological Table, this Fact reckoned as the most nearly coincident with the third Passover in the Time of *Christ's Ministry*.

3. It is concluded by several Writers^b that *Jesus* did not go up to *Jerusalem* this Year to celebrate the Passover: But I can by no means think that Conclusion necessary: The Silence of the Evangelists in that Point may have given some Ground for the Opinion, but cannot be sufficient to establish it. Where it was that the Disciples rubbed the Ears of Corn, is not said: And might it not probably be in the going up to the Passover, or in the return from thence? should we conclude, without very good

^a See *Lighfoot*, Vol. ii. p. 184. *Maldonat* in *Matt.* xii. *Poli Synop.* in loc.

^b Vid. *Barradii Comment.* *Whiston's Short View*, page 184.

Reasons for so doing, that *Jesus* and his Disciples neglected what the Law commanded, and what the *Galileans* in general practised? (See § 53. and Note on § 57. 4. 2.) *Jesus* might go privately up to the Passover, and do no mighty Works there, and therefore the mention of his Journey thither be omitted by the Evangelists, tho' neither is this Conclusion necessary: On the contrary, there may be some Reason to think, that *Jesus* shewed himself publickly at, or about *Jerusalem*, at this Time, because we find, in the subsequent Accounts § 87 and 89, that he was followed by several from that City: And we are well informed that there were many Things that *Jesus* did, in the presence of his Disciples, which are not written in this Book ^a.

^a § 492.

SECTION XC.

I. **T**HE Continuance of St. *Luke's* present Order; the general Concurrence of the best Harmonists in placing the Election of the Twelve before the Sermon; and the Applications, which in several Parts of the Sermon, seem to be made particularly to the Apostles, are Reasons which, I imagine, will be allowed to be sufficient to justify the present Order of these Sections; and make it needless to undertake a particular Examination of the several Opinions of Mr. *Bedford*, *Comestor*, *Osiander*, and some few others, ^a who place the Election of the twelve Apostles at a considerable Distance of Time after the Sermon. And

2. That the latter End of St. *Luke's* sixth Chapter is an Abstract of that Sermon on the Mount, given to us more at large by St. *Matthew*, can scarcely be doubted, if it be observed, that tho' St. *Luke* only mentions some few of the Doctrines then delivered by our Saviour, yet we find, that, in general, the Parts of it, which he relates, are placed in the same Order as they are in St. *Matthew's* larger Account. And this will evidently appear from the View of the Order and Connection of the four Gospels. And therefore I have thought the Hypotheses of those Harmonists very little worth Notice, who have either supposed that we have, from the two Evangelists, an Account of two different Sermons ^b, or that the whole Gospel of St. *Luke* is only a confused Rhapsody, and to reduce it to Order, collect all the Passages similar to those in the Sermon given by St. *Matthew*, and connect them together, according to St. *Matthew's* present Order ^c. A full Specimen of which Sort of Harmonizing may be seen in Note on § 221. I shall here only observe farther, that, as St. *Luke* mentions some Particulars of the Sermon not recorded by St. *Matthew*, § 92. 109, we are to conclude, that neither of them intended to give us the whole of what *Christ* then delivered, tho' we may have some Reason to think that there was not much of it omitted by St. *Matthew*.

3. As to the Time when the Sermon was preached, it appears, from the Series of the History, to have been in the Summer; no long Time

^a Calixtus, Lutz, Molinæus, Perpiniano, Calixtus, &c.

^b Osiander, Bedford &c.

^c Guido de

after the Disciples had plucked the Ears of Corn, § 85. And this Date will be fully confirmed, if the Observation of some Critics be admitted, viz. That in § 107, when *Jesus* spake of the Lilies, or Flowers of the Field, he also pointed to them, they being then in View, and flourishing in all their Beauty^a.

^a *Sculletus, &c.*

SECTION CXVI.

AS to the Order of this Section, I shall leave it to be confirmed by the Observations already made in Note on § 69. and shall only take Notice of a seeming Difference in the Evangelical Accounts, relating to the Application which the Centurion made to *Christ*, in Favour of his Servant. *St. Luke* expressly saith, that the Application was first made to *Christ* by the Rulers of the *Jews*, and afterwards by some other Friends of the Centurion, whom he sent to *Jesus*; whereas *St. Matthew* relates the Matter, as a Conference carried on between our Saviour and the Centurion himself in Person. In order to reconcile which, some have supposed they are two several Facts that are related^a. But I cannot think, that the Difference betwixt the Evangelical Accounts in this Particular, is sufficient to vindicate that Opinion, as they agree in all the other Circumstances; and especially, as they are easily reconcileable without such a Supposition: For (1.) Tho' *St. Matthew* relates that to be done by the Centurion himself, which he did by the Mediation of other Persons, yet we know this to be what is common in all Writers, without any Imputation upon their Correctness; and that a Message sent by another Person, and an Answer from him received, may be properly enough related, as what is transacted directly between the Parties concerned. (2.) We find, (in an Instance that admits of no doubt,) that *St. Matthew* sometimes chose to make use of this Way of expressing himself; for he tells us xi. 3. § 118. that *John* (when he was shut up in Prison) sent two of his Disciples to *Jesus*, and said unto him. (3.) *St. Mark* also, in the same Manner, relates that the Sons of *Zebedee* came unto *Jesus*, saying, &c. x. 35. § 319. Whereas we are particularly informed by *St. Matthew*, that the Application there mentioned, was made to our Saviour by the Mother of *Zebedee's* Children, in their Behalf. And the same Allowances being made for Latitude of Expression; there can be no Difficulty in reconciling the Accounts connected in this Section: for tho' the particular Circumstances were as *St. Luke* relates them, yet *St. Matthew* appears not to have expressed himself in an improper, or an uncommon Manner.

^a *Osander and Molinaus.*

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SECTION CXVII.

1. **T**HE Order of this Section is ascertained by St. *Luke's* Notation of Time, *the Day after*. And the Propriety of the present Order of the following, to § 121, is confirmed by the Concurrence of St. *Matthew* and St. *Luke*, in their Recitals of the Matters therein contained. (See the Contents, and the Connection of the four Gospels.) But, 2. I shall here take the Opportunity of giving a Proof of the Correctness of St. *Luke's* present Order; and of confirming what I have observed, thereunto relating, in Note on § 69. We find § 118, that in the Answer, which *Jesus* gave to *John's* Disciples, who were sent to know, whether he was the *Messiah*, or no? (not out of any Scruple that the *Baptist* had, but in order to confirm his Disciples in that Truth) he bids them go and tell their Master, what Things they had seen and heard; how that the Blind received their Sight &c. and *the Dead were raised*. The Widow's Son of *Nain*, of whom we have an Account in this Section, appears to be the first Person that *Christ* raised from the dead; and therefore we should have seen the Necessity of placing the Message of *John* after the mention of this Fact, had we not so found it in St. *Luke*. And the mention of this Fact by St. *Luke* directs us how to transpose the present Order of St. *Matthew*.

SECTION CXXI.

1. **T**HIS and the following Sections have been differently placed by the Harmonists. (1.) Some have connected them with an Exposition of the same Sort, which St. *Luke* mentions, § 224^a. But it may be observed, that the Exposition there mentioned, was made upon the sending out of the seventy Disciples; and that St. *Matthew* takes no Notice of that Mission. (2.) By others, § 121 is placed after § 166. and § 122 after § 169^b. On what Grounds, or for what Reasons, I cannot discover; but imagine it may be, that, because these Things were spoken at the Sending out, and the Return of the Seventy, § 224 and 244, they are also supposed to have been spoken at the Sending out, and the Return of the Twelve.

2. I have placed these two Sections here. (1.) According to the Opinion of many of the most learned and judicious Harmonists^c. (2.) Because St. *Matthew's* present Order is hereby continued; and tho' we have frequently found it necessary to transpose that Order, yet I think it ought not to be receded from, except for such Reasons as have been given, in Note on § 69. (3.) Because it must appear that these two Sections ought not to be disjoined, unless it could very clearly be shewn to what other Passage, or Matter, those Words refer in the Beginning of § 122, *At that Time*. (4.) Because, in the present Order, these Discourses appear to be

^a Tatian, Gerson, Lamy, &c.^b Toinard Harm. Art. 170 and 174.^c Chemnitius, Lighfoot, Richardson, Whiston, Bedford, Le Clerc, &c.

properly introduced. Our Saviour had been observing how the Doctrine of *John* had been rejected by many, especially by the *Lawyers* and the *Pharisees*, § 119, 120. And thence he takes Occasion to upbraid the Cities wherein most of his mighty Works were done, because they repented not; and to observe in general, that his own Words and Works had been disregarded by the *Wise* and *Prudent*; and that the Doctrine of Salvation which he taught, had only been received by *Babes*.

SECTION CXXIII.

AS none of the Evangelists mention our Saviour's dining with this Pharisee, &c. but *St. Luke* only, we can have no Reason for placing the Account of it otherwise than according to the present Method of his Gospel.

The Questions here to be considered are,

- I. Where it was, that *Jesus* dined with the Pharisee?
- II. Who it was, that anointed *Jesus's* Feet at that Time?

The Answer of many Commentators, is, that it was at *Bethany*, at the House of *Simon* the Leper, where *Jesus* now dined; and that it was *Mary Magdalene*, the Sister of *Lazarus*, who anointed his Feet*. And *Tatian* connects this Account, with that given by *St. Matthew* and *St. Mark*, § 373.

The several Opinions both of the Ancients and Moderns relating to these Points, viz. Whether *Simon* the Pharisee and *Simon* the Leper was the same Person? Whether *Christ* was only once anointed, or oftner? And, whether by one Woman only, or by several? may be seen at large in *Maldonat*^b, and *Lamy*^c. If I was particularly to examine them, it would be necessary to write a Dissertation, instead of a Note. And I shall hope to give the Reader a satisfactory Account of this Matter, in a few short Observations.

1. According to the present Order of *St. Luke's* Gospel, this dining with the Pharisee is laid down between *Christ's* leaving *Capernaum*, § 117. and his Return thither again, § 125. and if it was so, it cannot be the same as is mentioned by *St. Matthew* and *St. Mark*, § 373. which was only two Days before *Jesus* was put to Death.

2. *Toinard* supposes that it was at *Nain*, that *Jesus* dined with this *Simon* the Pharisee^d: And indeed we have no Account of his leaving that Place, from § 117 to § 124. so that we may have Reason to think that it was somewhere in that Neighbourhood, and not at *Bethany*.

3. When *Christ* sat at Meat in *Simon* the Leper's House, at *Bethany*, § 373, a Woman poured a Box of Ointment upon his Head. Here, a Woman anointed his Feet with Ointment. And several of the other Circumstances mentioned, differ so much, as to leave no Room to suppose that it is only one Fact, that is recorded by the several Evangelists.

* *Maldonat* in *Matth.* xxvi. 6. *Poli Syn.* in loc. *Lamy Comment.* l. ii. c. 36.

^b In *Matt.* xxvi. 6. ^c *Dissertatio de unica Magdalena Comment.* p. 637.

^d *Harm. Art.* 125.

4. There is an Account of a Woman's anointing the Feet of *Jesus* with Ointment, and wiping them with her Hair, given by *St. John* § 325. But that also appears to be a different Account from this; for that was in the House of *Lazarus*, as we may well collect from *Martha's* serving, &c. and this was in the House of *Simon the Pharisee*.

5. It appears to have been *Mary*, the Sister of *Lazarus*, who anointed *Jesus's* Feet, § 325. whose Character we do not find to be, that of a notorious Sinner, as the Woman here mentioned is represented to have been: And therefore we have Reason to conclude that these are Accounts of different Facts. But,

6. I can see no Reason for supposing *Mary Magdalene*, and *Mary* the Sister of *Lazarus*, and the Woman here mentioned, to be one and the same Person; or, indeed, for supposing that any two of them are the same: For (1.) *Lazarus's* Sister, who lived at *Bethany*, could not, from any thing we can learn, properly be called *Magdalene* (the City from whence that Appellative is derived, lying upon the Sea of *Galilee*, and about Ninety Miles from *Bethany*.) (2.) It is nowhere said, that *Mary Magdalene* anointed either the Head, or the Feet of *Jesus*, with Ointment. (3.) *Lazarus's* Sister neither appears to have been a notorious Sinner, as this Woman was; nor to have been ever possessed with Devils, as is recorded of *Mary Magdalene*, § 124. (4.) This Woman appears from this Recital, to have been unknown to *Christ*, till she now came to him: If then this had been *Mary Magdalene*, we might well expect to have had an Account of the casting out of the seven Devils, before that of her Sins being forgiven: But here is only a Report of this Woman's being a Sinner, not of her being possessed.

Upon the whole therefore, I think it the most reasonable to conclude, that the Matter here related was transacted at *Nain*, or some Place thereabouts; and that the Name of the Woman, who now anointed *Jesus's* Feet, is not recorded; this being neither the Sister of *Lazarus* nor *Mary Magdalene*.

* *Lightfoot*, Vol. ii. p. 70. § 190.

SECTION CXXV.

THIS Section is commonly placed before the Sermon on the Mount, immediately after § 89^a. But the Reasons for transposing it hither seem to be better grounded: for (1.) *St. Mark* takes no Notice of any Occurrence from the Time that *Jesus* elected the Twelve, § 88. till he went with them, εἰς οἶκον, into an House, or, into the House, probably meaning the House in *Capernaum*, where *Jesus* used to sojourn; for in that Sense we find the Word used by *St. Mark* in other Places, ii. i. vii. 17. (2.) *Jesus* indeed went into *Capernaum*, with his Disciples, after he had concluded the Sermon on the Mount, § 116. but that was not the Time which *St. Mark* here alludes to: for, upon his coming thither now, his Friends went out to lay hold on him: And their coming to the House where he was, and his refusing to go out unto

* *Richardson*, *Le Clerc*, &c.

them,

them, is recorded presently after, § 133. and that determines the Time to which this Passage of *St. Mark* ought to be referred: For § 134. it is pretty clearly declared, that what is there mentioned happened on the same Day which is here spoken of.

SECTION CXXVI.

1. **T**HE Miracle here mentioned by *St. Matthew*, plainly appears to be properly referr'd to this Time and Place, because it was what gave Occasion to that Blasphemy of the Pharisees, &c. § 127, which *St. Mark* tells us was upon *Jesus's* Return to the House, when his Friends went out to lay hold on him, § 125.

The Order from hence to § 133, may be fully justified, both by the evident Connection of the Circumstances of the History, and the Continuation of the present Order out of *St. Matthew* and *St. Mark*.

SECTION CXXXIII.

IN the present Order of *St. Luke* we find that the Account of *Jesus's* Mother and his Brethren desiring to speak with him, is mentioned as what happened after he had spoken the Parable of the Sower &c. § 140. Whereas *St. Matthew* and *St. Mark* place it before the Parable. (See the Order and Connection of the four Gospels.) Now, tho' it is evident from this Observation, that the exact chronological Order of Facts, is not strictly adhered to, by all the Evangelists; yet it may appear also that the Variation here is very inconsiderable: For we find from all the Accounts, that it was on the same Day, that the Parable was spoken, and his Friends came to him: And even a Diary could not be esteemed very incorrect on Account of such a Transposition as this; so far is an Historian from being liable to be charged with Impropriety, in taking a Liberty which all Writers have freely indulged themselves in.

2. I have here followed the Order of *St. Matthew* and *St. Mark* as the Circumstances mentioned seem to require us to do: for (1.) The Multitudes that hindered *Jesus's* Mother, and his Brethren, from coming at him, seem to be those mentioned § 125. And the Reason why he would not go out unto them, was probably what was mentioned in that Section, because he knew that they were come out to lay hold on him. (2.) When his Mother and his Brethren came, he was yet in the House; for they stood without, desiring to speak with him: But we find that, before he spake the Parable, he went out of the House, and sat by the Sea Side, § 134. And when he went into an House again, in the latter End of that Day, he had sent the Multitudes away § 146: So that, had his Relations come after he had spoken the Parable (as it is laid by *St. Luke*) they would have found no Difficulty in getting Access to him.

3. I cannot concur with *M. Toinard*, in supposing, that the Mother and Brethren of *Jesus* came twice; once before the Parable was spoke, as here related by *St. Matthew* and *St. Mark*; and once after, related by *St. Luke*,

whose Account he places after § 150^a. To invalidate which Opinion, it need only be observed, that St. *Luke*, as well as the others, mentions *Jesus's* being in the House, and the Multitude so great about him, that his Mother and Brethren could not come at him for the Press.

4. Having justified the Transposition of St. *Luke* in this Particular, the Order of the History, from hence to § 151, is continued according to the present Series of the three Evangelists; whose Concurrence I shall always consider as a sufficient Proof of the Justness of the Method here observed.

^a *Harm.* § 134 and 145.

SECTION CXXXVIII.

IT may be observed here, that St. *Matthew* makes use of the singular Number, in his Recital of the Explanation of the Parable of the Sower; whereas St. *Mark* and St. *Luke* constantly use the Plural. The Difference is no ways material; but it was necessary, in order to connect them properly, to keep to the use of one Number only: And therefore I imagine that I may be easily excused in the small Alteration which I have made in the Text of St. *Mark* and St. *Luke*, by putting *He*, instead of *They*, &c.

SECTION CLI.

THERE is no Place where the Necessity of transposing St. *Matthew's* present Order is more apparent than here: For, (1.) It is evident, beyond all doubt, that the several Evangelists relate the same Facts, of stilling the Tempest, and suffering the Devils to enter into the Swine. (2.) St. *Mark* particularly mentions, that the stilling of the Tempest was in the Evening of that Day when *Jesus* had spoken the Parable of the Sower, &c. § 134, &c. (3.) What is observed, in Note on § 69. concerning the Necessity of continuing St. *Luke's* Order in general, may be referr'd to; and not only St. *Luke's*, but St. *Mark's* present Order must be transposed also, if we here keep to that of St. *Matthew*, and place this Section immediately after § 70. as several Harmonists have done^a.

^a *Calvin, Barradius, Lamy, &c.*

SECTION CLII.

THE Matters mentioned in this Section are, by most of the ancient Harmonists, ^a supposed to be the same with those related by St. *Luke*, § 223. And amongst the Moderns this Opinion is followed by *Lamy*^b. But, (besides the Authority of those who seem to have enquired more carefully and successfully into these Matters^c) there are Circumstances taken Notice of in the several Passages, which may satisfy us that they

^a *Tatian, Comestor, Gerson, &c.*

Richardson, Lightfoot, Toinard, &c.

^b *Comment.* l. ii. c. 23.

^c *Chemnitius,*

were not the same Persons that are alluded to by the two Evangelists: For, *here*, *Jesus* said unto the Man, who desired first to go and bury his Father, *Follow me*; and, in Consequence thereof, we see, § 153, that, when he was entered into a Ship, his Disciples *followed him*: But *there*, his Answer to the Man was, *Go thou, and preach the Kingdom of God*: From whence I think we have some Reason to conclude, that that Person was appointed to be one of those Seventy, who are immediately after mentioned to be sent out to preach the Gospel, § 224. And (without taking Notice of any other Particulars) I shall only need to refer the Reader to the Passages themselves, to convince him that they are Accounts of different Applications that were made to our Lord by several Persons.

SECTION CLIV.

IT is very remarkable, that St. *Matthew* should say, that there were *two* that were possessed with the Devils, which entered into the Swine; and that St. *Mark* and St. *Luke* should mention only *one*: And this induced *Osiander* and *Molinæus* to conclude, that they were two different Facts that were related by the several Evangelists. But I am satisfied that it will generally appear unreasonable to admit of that Opinion, when we consider the Agreement of all the other Circumstances related concerning the Devils and the Swine: And especially, if the Difference of the Accounts in this Particular may be adjusted upon any other Supposition. And,

1. Upon the Supposition that there were *two*, (as we find it in St. *Matthew*) tho' the other Evangelists mention only *one* of them, yet they may be allow'd to give a true Account in general, tho' not so punctual an one as St. *Matthew*.

2. *Tatian's* Solution of this Difficulty, is, that there were *two* possessed that met *Jesus*; and *one* of them had had Devils a long Time, and ware no Clothes, &c. But,

3. I think we may more reasonably conclude, that there was only *one*, into whom the Devils had enter'd, tho' St. *Matthew* hath related it in a different Manner: Upon which Supposition, tho' we must allow that there is great Impropriety in his Expression, yet we may observe that he is consistent with his own peculiar manner of Writing, in making Use of the Plural Number with an evident Impropriety. Some remarkable Instances of which I shall here produce: (1.) When he is giving an Account of the Reproaches that were cast upon *Jesus*, as he was hanging upon the Cross, xxvii. 44. he saith that *the Thieves* also which were crucified with him cast the same in his Teeth: Whereas we are particularly informed by St. *Luke*, that *one of them* was so far from reproaching him, that he rebuked the other for so doing, and by his Faith and Confession obtained Salvation from the Lord. St. *Augustin*, in order to justify the Expression of St. *Matthew*, relating to *the Thieves*, produces several Texts of Scripture where the Plural Number is used in the same manner, without

without any Propriety^a. And to what he hath mentioned, we may add that Passage, *Judges* xii. 7. *Jephthah* was buried in *the Cities of Gilead*: Upon which Text, *Pole*, in his *Synopsis*, hath taken Notice of several others where there are Expressions of the same Sort. And from hence, this appears to be a Liberty freely taken by the *Jewish* Writers. And if we suppose that *St. Matthew* wrote in *Hebrew* or *Syriac*, (according to the Opinion of several Authors^b) we shall the less wonder at finding him expressing himself in such a manner. But even that Supposition will appear unnecessary, if we observe that *St. Mark* also, (who confessedly wrote in *Greek*,) expresses himself in the same manner with respect to *the Thieves*, xv. 32. (2.) Another remarkable Instance of *St. Matthew's* Peculiarity of Expression, may be seen in his Account of our Saviour's triumphal Entry into *Jerusalem*, Chap. xxi. in which he saith, the Disciples brought *the Ass and the Colt*, and put (*ἐπάνω αὐτῶν*) on them their Clothes, and set him thereon, (or upon them, *ἐπάνω αὐτῶν*, as before.) I need not stop to expatiate on the Absurdity of understanding these Words literally, but may refer to the Accounts of *St. Mark* and *St. Luke*, to shew how they are to be understood. See § 326. (3.) I look upon the Mention of the *Two blind Men*, xx. 30. to be an Instance of the same Sort. On which Supposition, *St. Matthew's* Account there is well reconcilable with those of the other Evangelists. See Note on § 321.

4. By considering this as a Peculiarity in *St. Matthew's* way of Writing, we remove several Difficulties with which this, and some of the other Passages referred to, would otherwise be attended. For, on the Supposition that there were *two* into whom these Devils had entered, and either one, or both of them *so fierce that no Man might pass by that Way*; it is not easy to conceive either (1.) how they could dwell together, or (2.) why *St. Mark* and *St. Luke* should mention only one of them; &c.

^a *De Conf. Evang.* lib. iii. cap. 16.
tom. ii. l. ii. c. 2. § 3.

^b See *Dupin Dissert. Prelim. sur la Bible*,

SECTION CLVI.

IT may be proper to observe here, that *Matt. ix. 1.* is frequently placed before § 73. ^a But as there is no Intimation of *Jesus's* going over the Sea at that Time; and as *St. Matthew's* Order, thus continued, so exactly agrees with the present Order of *St. Mark* and *St. Luke*, I think there can be no good Reason for transposing it.

^a *Osiander, Le Clerc, Toinard.*

SECTION CLVII.

THERE is no Part of the Evangelical History, where the Order is so difficult to be ascertain'd as it is here; as will evidently appear from that great Variety of Opinions, and Difference of Solutions, given by the several Harmonists, relating to the Order and Connection of this Section.

What

What hath occasion'd the Difficulty, is very obvious: In St. *Matthew's* present Order, the Address of *Jairus* is placed after *Christ's* Conference with *John's* Disciples about Fasting, &c. (§ 80—84.) with a particular Note of Connection, *While he spake these things unto them, &c.* On the contrary, St. *Mark* and St. *Luke* place it immediately upon *Christ's* Return from the Country of the *Gadarenes*, when *He was nigh unto the Sea*. From hence it appears necessary to transpose the present Order of some of the Gospels: And as we have frequently seen already a Necessity of transposing the present Order of St. *Matthew's*, I should have made no Difficulty of doing it here, had it not been for those Words of Connection, which will scarcely give us leave to separate this from the foregoing Discourse, unless we could shew how the Words, *While he spake these Words unto them*, might be properly apply'd to, and connected with some other Passage than that which now immediately precedes them. And there is as much Difficulty in attempting to transpose the present Order of St. *Mark* and St. *Luke*. They agree exactly in their Accounts of this Matter, and both of them expressly mention, that, when *Jairus* came, *Jesus* was just returned from the Country of the *Gadarenes*, and was yet by the Sea. They both of them mention the Conference with *John's* Disciples; but they place that (as St. *Matthew* himself does) at the Feast in *Levi's* House, (§ 80, &c.) which appears, from the Course of the History, to have been long before he went into the Country of the *Gadarenes*.

I shall not presume to undertake to give any one general satisfactory Solution of all the Difficulties that arise from the Circumstances here mentioned; but shall think it sufficient to lay before the Reader the several Ways that have been attempted to reconcile these Evangelical Accounts, that every one may judge for himself, which is the most satisfactory. And if any of them shall be allow'd to answer the End proposed, I am not solicitous which is preferr'd.

1. *Tatian*, the first Harmonist, supposes the Feast mentioned § 80. to have been held a considerable Time after the Call of *Levi*, § 79. and his Opinion is follow'd by several later Writers^a: But in this I cannot altogether acquiesce, because the three Evangelists lay the Calling of *Levi*, and the Feast which he made, together: And because it may well be doubted whether he left himself in a Capacity to make a Feast afterwards? and, whether any House could, after that, be properly called *his own*? For it is declared that, at that Time, *he left all*, and followed *Jesus*, § 79, 80.

I shall here take Occasion to give a Specimen of the confused Order of *Tatian's* Harmony, which (as I have observ'd in the Preface) was generally follow'd for many Ages. — The Order of it, in the Beginning, and to the Time of *Christ's* exercising his more publick Ministry, § 65. is not very different from ours: After which it proceeds thus, to this Section here referr'd to.

^a *Comeffor, Gerson, Chemnitius, Lightfoot, &c.*

Tatian's Harmony; collected from *Bibliotheca Patrum*, tom. vii. pag. 41.
(*Parif.* 1589.)

	Matthew	Mark	Luke	John	Evang. History
1	4 17—18	1 14—16	—	—	§ 64.
2	4 18—23	1 16—21	5 1—12	—	66, 73, 74.
3	9 9—10	2 14—15	5 27—29	—	79.
4	—	—	—	3 22—	48, 49.
5	4 12—17	—	—	4 1—4	50, 64.
6	4 23 8 1	3 13—19	6 12—	—	88 to 116.
7	9 36 11 2	—	10 2—13	—	162—165, 224.
8	—	—	—	2 1—12	41.
9	8 1—5	1 40—	5 12—17	—	75.
10	8 5—14	—	7 1—11	—	116.
11	8 14—16	1 29—32	4 38—40	—	69.
12	—	—	7 11—18	—	117.
13	8 16—19	1 32—35	4 40—42	—	70.
14	8 19—24	1 32	9 57—	—	152, 223.
15	8 24 9 2	4 35 5 18	8 22—38	—	153—156.
16	9 2—9	2 1—13	5 17—27	—	76, 77.
17	—	—	—	46—	54.
18	9 10—18	2 15—23	5 27—	—	80—84.
19	12 38—46	—	11 24—33	—	131, 132, 252.
20	12 46—	3 31—	8 19—22	—	133.
21	9 18—27	5 22—	8 41—	—	157.

The View of this Specimen will, I imagine, sufficiently justify all that I have said in the Preface, &c. in Regard to *Tatian*, and his Followers.

2. *Calvin* and *Lamy* keep generally to the present Order of *St. Matthew*; and upon all Occasions transpose that of *St. Mark* and *St. Luke*: concluding that the former followed the true chronological Method. They take no Notice therefore of those Intimations given by the other Evangelists, that *Jesus* was *nigh unto the Sea*, and just returned from the Country of the *Gadarenes*: But, they conclude that this Ruler came when *Jesus* was in *Levi's House*, and at the Feast which he had prepared for him. But *Lamy* indeed acknowledges, that, had it not been his Resolution to have followed *St. Matthew's* Order, he should have been induc'd to have placed this Fact as we have here done^a. I imagine, that enough hath been said to prove that the present Order of *St. Matthew* ought not to be looked upon as the Standard: And therefore think it not necessary to acquiesce in this Opinion.

3. Others, who adhere not so closely to *St. Matthew's* Order, will yet in this Particular (and some others) transpose *St. Mark* and *St. Luke*, and bring *Jairus* to *Levi's House*^b.

^a *Comment.* l. ii. c. 28.

^b *Barradius, Garthwait, &c.*

This arbitrary Method, of first changing the Order of one Evangelist, and then of another, is what may make it easy to an Harmonist to pursue his Scheme: But it will make it more difficult for him to convince the inquisitive and judicious Reader, that he is following the true Method.

4. We find one of these latitudinarian Harmonists who observes neither the Order of St. *Matthew* nor the other Evangelists; but places this Section immediately after § 77^c.

5. Some, in Order to remove the Difficulty, have supposed that *Jesus* twice held the same Discourse with *John's* Disciples about Fasting; once at *Levi's* Feast, § 81. recorded by St. *Mark* and St. *Luke*; and again, at his Return from the Country of the *Gadarenes*, when *Jairus* came unto him, recorded by St. *Matthew*^d. But as St. *Matthew's* Account of that Matter is exactly the same with that of the others, and they have all agreed to place it at *Levi's* Feast, I question whether it may be thought reasonable to admit this Supposition: If that might well be allowed, it would be a satisfactory Solution of this Difficulty; and those Words, *While he spake these Things unto them*, would appear to relate to what is immediately before mentioned. But as this may be liable to some Objections;

6. Some others, who follow the Order in which I have here placed this Section, have differently attempted to find out, and fix another Relative to these Words. (1.) *Whiston* defers to give an Account of those who proposed to follow *Jesus*, (See § 152.) till after that of his Return from the Country of the *Gadarenes*: And so makes what *Jesus* said unto them, to be what St. *Matthew* here refers to^e. But it must be confess'd that this Transposition is only grounded on a Conjecture, and that no very probable one; since the Account of that Matter, as it lies at present, appears to be in its regular and natural Order. *Jesus* gave Commandment to depart, § 151. upon which one said unto him, *I will follow thee*, &c. § 152. (2.) *Toinard* concludes that what *Jesus* now spake to the Woman that had the Issue of Blood, *ŷ* 20, 21, 22. are the Words there referred to *ŷ* 18^f. But, as St. *Matthew's* Order is at present conformable to that of the other Evangelists; and they all agree that *Jesus* was going to the Ruler's House, when that Woman came unto him; we are not, I think, at Liberty to transpose these Verses.

7. Tho' none of these should be allow'd to be Solutions of this Difficulty, fully satisfactory; yet we are not to conclude this Matter to be inexplicable, or the Evangelists inconsistent. We have seen, from Time to Time, the Uniformity of the Gospels more and more clearly explained; and must not think that we shall leave nothing to be done by after Inquiries. If the Difficulties relating to the Order and Connection of the Gospels may be solv'd, the Objections of the Infidels and Artiscripturists on that head, lose all their Force: Any probable Arguments, tho' they are not fully demonstrative, will vindicate these Historians from being guilty of Inconsistency or Contradiction; and these are no where wanting: Some of the Solutions I have here produced may appear probable: And I may

^c *Ludolphus*.

^e *Harm.* p. 301.

^d *Osiander, Molinaeus, Richardson, Le Clerc, &c.*

^f *Harm. Art.* 155.

beg leave to offer another Conjecture, perhaps not altogether improbable, viz. That the Words, *While he spake these Things unto them*, may refer to what immediately goes before, in the Order of St. Matthew, as transpos'd in this History. *Jesus* cast out a Legion of Devils, &c. viii. 28. He returned to his own City, ix. 1. *And while he spake these Things unto them*, &c. (Ταῦτα αὐτῶν λαλῶν, (or, as it is read in some Copies, λέγων) αὐτοῖς) i. e. *While he was telling them about the Legion of Devils, and of the Gadarenes desiring him to depart out of their Coasts*, &c. behold there came a Ruler, &c.

An obvious Reply to this Conjecture will be, that it was not the Custom of our Saviour to tell of what he had done; but, on the contrary, when he healed, he commonly ordered that no Man should know it. And it is true that this was very frequently done^a; But here we may observe, that he order'd this Man, to go and tell what great Things the Lord had done unto him, § 155. And therefore we may with some Probability suppose that he himself mentioned them also; and that this may be here alluded to.

^a See § 70, 75, 157, 188, 193.

SECTION CLX.

1. **W**HOEVER reads the Accounts given by St. Matthew and St. Mark, of *Jesus's* Journey to Nazareth, and his Reception there, will readily allow, that they both relate the same Fact.

2. This cannot properly be inserted after § 150. according to St. Matthew's present Order; because that (as we have observed in Note on § 151.) on the Evening of that Day when *Jesus* spake the Parable, related § 150. he went towards Gadara, which lay on the contrary Side of the Sea, and far distant from Nazareth.

3. Tho' St. Matthew hath related two Miracles which interven'd between the raising of *Jairus's* Daughter, and the Journey to Nazareth, which are omitted by St. Mark, (and placed in the two preceding Sections) yet St. Mark's Order is continued without Variation: And his saying from thence, refers to § 157.

SECTION CLXI.

1. **S**T. Mark, in his present Order, tells us, that *Jesus*, after his ill Reception at Nazareth, took a Progress; and St. Matthew, thus transpos'd, agrees with him in that Account.

2. They both speak of the Progress, in which *Jesus* sent out the twelve Disciples to preach, &c. § 163.

3. The present Order and Connection is confirm'd by St. Luke; who not taking notice of *Jesus's* going to Nazareth, § 160. (having given a Relation of the same Kind before, § 63.) now joins in the Account of sending out the Twelve; his present Order being continued.

SECTION CLXVII.

ST. *Matthew* being thus transpos'd, the three Evangelists agree that it was at the Time of the sending out of the Twelve, that *Herod* was desirous to see *Jesus*. From henceforwards the present Order of St. *Matthew* concurs with that of the other Evangelists. And when we can keep to the present Method of them all, without any Variation, we shall need no other Proof of a right Series in general, and shall only have Occasion hereafter to observe some Particulars thereunto relating.

SECTION CLXVIII.

THIS Account of the Beheading of *John the Baptist* appears to me to be here occasionally introduced, and not to ascertain the Time of his Death. Indeed, from *Matt.* xiv. 13. we might be induced to think that it was just now, that the Disciples of *John*, (as soon as they had buried their Master) came, and told *Jesus*: and that, thereupon, he went into the Desert, § 169. But yet, we may be at Liberty to suppose, that those Words, § 13. *When Jesus heard it*, relate to what is mentioned, § 2. viz. to *Herod's* hearing of *Jesus's* Fame, and (as St. *Luke* tells us) desiring to see him: That *Jesus* bearing this, retired into the Desert, lest *Herod* should send to take him by Force, and bring him unto him. And if we include the Passage from § 2 to § 13. in a Parenthesis, this will be the plain and evident Sense of these Words.

But tho' it may be allowed, that there is nothing in this Passage, whereby we can particularly ascertain the Time of the Death of *John the Baptist*; yet, I think, we may have Reason to conclude, that this Account is placed very little, if any, out of its due Order. — In Note on § 61. I have shewn by what Arguments I have been induced to think, that *John* was put into Prison about the second Passover of *Christ's* Ministry, A. J. P. 4743.

That *John* lay a considerable Time in Prison, is evident from several Circumstances here related. (1.) *Herod*, for some Time had a regard for *John*, and heard him gladly. (2.) The Solicitations of *Herodias* could not, for some Time, prevail on *Herod* to think of putting him to Death. (3.) When he was prevail'd upon to think of it, he durst not do it, for some Time, for fear of the People. And (4.) *John* had probably not been long dead when *Herod* heard of the Fame of *Jesus*, and concluded that *John* was risen again from the Dead. And, according to the Course of the History, this appears to have been about the beginning of A. J. P. 4745: For, § 170. we are inform'd that *the Passover was nigh*, viz. the fourth Passover of *Christ's* Ministry.

It hath been concluded by several, from different Arguments, that from the Time of *John's* beginning his Ministry, to his Death, was three Years and an half^a. And so it appears to have been by these Calculations;

^a Vid. *Barradii Harm.* tom. ii. l. ix. c. 16. *Lightfoot*, vol. i. p. 234.

for we suppose him to have begun to baptise about *September*, 4741. (See Note on § 61.) and to have been put to Death about *March*, 4745.

SECTION CLXXII.

DR. Doddridge's Paraphrase and Note upon this Passage will give a sufficient, and, I think, a satisfactory Answer, to any Objection that may be raised against any seeming Disagreement between this and the following Section. *Paraphrase*. "He constrained his Disciples to get into the Ship which had brought them over, and to go before him to the other Side of the Creek, to the City of *Bethsaida*." *Note*. "It was observed before (See § 169.) that *they were now in a desert Place belonging to Bethsaida*; which probably was divided from it by some Bay or Creek, that ran out into the Land: And *Christ* now only ordered his Disciples to *pass over this Creek, to the City of Bethsaida*; where he might afterwards have joined them, when he had sent away the People. But, in their Passage thither, a great Storm arose, and they were driven, by a contrary Wind, into the midst of the Sea, towards *Capernaum* — or, probably, when they found the Wind so violent, they were afraid of being shipwreck'd, if they came near the Shore, and therefore rowed out to Sea. — This reconciles the Place before us with the Beginning of the next Section, where, notwithstanding the Direction *Christ* had given them to go before him to *Bethsaida*, we find them going to *Capernaum*." — He takes Occasion hence also, to shew that *Bethsaida* was situated on the East Side of the Lake, and *Capernaum* on the West, as they are placed in this Map; which I have endeavour'd to make as correct as possible, from the Chorographical Observations of *Lightfoot*, *Sanfon*, &c.

SECTION CLXXXV.

1. **W**E are not to suppose, without good Grounds, that *Jesus* omitted the Performance of any Part of the Law: and therefore it is almost necessary to conclude, that he went up to *Jerusalem* every Year, at the Feast of the Passover, (as I have before observed in Note on § 85.) Now it was mentioned § 170, that *the Passover was nigh*. If *Jesus* was at *Jerusalem* at that Passover, nothing that he said or did there is related: But I think we may with some Probability, conclude, that the Words of this, and the following Section, refer to his return from thence: For, (1.) *St. John* in the last Chapter hath related only what passed in *Galilee*, before the Passover. (2.) It was in *Jewry*, and probably at *Jerusalem*, that the *Jews* sought to kill him. There was some Attempt of that Sort, to which the Words here refer; and it is commonly supposed to be that mentioned § 58. But this Observation will appear to be much more properly made here, if we suppose that he now again left *Jewry*, on Account of some fresh Attempt upon his Life.

2. It

2. It is observable, that the three first Evangelists never expressly mention *Jesus's* going to *Jerusalem*, in the Time of his Ministry, till such time as he went up to the last Passover; except in those two general Remarks of St. *Luke*: One ix. 51. where he only takes Notice of *Jesus's* going towards *Jerusalem*, to introduce the Account of his Reception amongst the *Samaritans*, &c. (§ 221.) but relates nothing that he did then at *Jerusalem*: The other, xiii. 22. where he only observes that he was journeying towards *Jerusalem*, § 280. So that their Silence in that Point, can be no Argument against his going up to *Jerusalem*, to this Passover.

3. But however that be; As it was said, § 170. that the Passover was nigh, we may, with good Assurance, place the subsequent Transactions after that Feast: And this will sufficiently justify the Order and Chronology of this Part of the History.

4. Another Argument, to prove the Justness of these Observations, may be drawn from § 183, and 184. where, if we consider the Persons concerned in this Conversation with our Saviour, and the Consequences thereof, it appears probable, that *Jesus* had now been lately at *Jerusalem*, (perhaps this was in his Return from the Passover) because the Scribes and Pharisees came to him, or follow'd him, or went with him, *from thence*: And from what is said, § 230. we can have no Reason to believe, that they would follow him far; for *they believed not on him*. Besides, we find that they were offended at his Discourse, § 185. And in what manner the Pharisees were willing and desirous to shew their Resentments to our Saviour, we may learn from § 58, and 325. If therefore we suppose, that they had now form'd a Design of putting him to Death, we have a sufficient Reason given, *why Jesus arose and went thence*, § 186. and the same which St. *John* gives, § 185. *why he would not walk in Jewry*; which remarkably proves the Harmony of these Evangelical Accounts.

5. From these Observations, the Series of this Part of the History will, I imagine, appear very just and natural. (1.) § 170. The Passover was nigh. (2.) We suppose *Jesus* to go to *Jerusalem* to celebrate it. (3.) § 183. We find several of the Scribes and Pharisees from *Jerusalem* following him. (4.) § 184. They were offended at his Sayings. (5.) Either upon taking that Offence, or before at *Jerusalem*, they form'd a Design to kill him. (6.) *Jesus*, knowing this, determined to leave *Judea*, § 185. And (7.) § 186. He went thence, and departed into the Coasts of *Tyre* and *Sidon*, &c.

SECTION CCV.

I Hope to be excus'd, in offering a Conjecture to illustrate an Expression in this Section, which hath generally been pass'd over by the Commentators without any Remark. It is here said that *the People were greatly amazed*, when they beheld *Jesus* coming unto them: And no satisfactory Account hath been given of their Surprise or Astonishment; which I am induced to think, proceeded from some Rays of the heavenly Glory, which

which yet rested on our Saviour, and were visible unto them. An Account of the Brightness and Glory with which he was invested the Day before, is given at large, § 203. After which we cannot well read of the People being now greatly amazed at the Sight of him, without recollecting what happened to *Moses*, when he had been more immediately in the divine Presence; that, at his Return to the People, *the Skin of his Face shone so, that Aaron, and the Children of Israel were afraid to come nigh him*, *Exod. xxxiv. 30.* And the Reader may likewise observe, that the Word *ἐκθαμβήσαναι*, which is here translated, *to be greatly amazed*, is used by *St. Mark*, in another Place, to signify, particularly, the being astonished and terrified, at a glorious and supernatural Appearance. *Chap. xvi. 5, 6.*

SECTION CCXIX.

ST. *John* hath taken no Notice of any thing that happen'd between *Jesus's* Return from the Passover, § 185. and the Feast of Tabernacles, which was in *October*. And we may observe, that that Evangelist chiefly relates those Things which were transacted at *Jerusalem*, and which the others had generally omitted. And yet we are not without pretty clear Marks, to point out to us the true Order, and just Connection, of the several Parts of the History. In this Place, tho' *St. Matthew* and *St. Mark* mention not *Jesus's* going up to *Jerusalem*, yet they tell us that he now departed from *Galilee*, § 220. And *St. Luke* mentions whither he went also: And this remarkably proves the Harmony of their several Accounts.

SECTION CCXXI.

ST. *Matthew* and *St. Mark* here omit several of the Acts of our Saviour, which are related in eight Chapters of *St. Luke's* Gospel, and five of *St. John's*.

The ancient Harmonists have, in general, been of a different Opinion; and, finding several Passages in these Chapters, containing the same Matter with some in *St. Matthew*, have concluded, that the several similar Passages ought to be connected. Thus, for Instance, § 223, is connected with § 152^a. But to give you at once a full View of their manner of connecting similar Facts and Doctrines, wherever met with, take a Specimen out of *Guido de Perpiniano*, who, as well as several others^b, hath undertaken to connect the Doctrines dispers'd thro' *St. Luke's* Gospel, with those related by *St. Matthew*, as deliver'd together in the Sermon on the Mount. And thus *St. Luke's* present Order is transpos'd, viz.

^a *Tatian, Comestor, Guido de Perpiniano, Ludolphus, Gerson, Jansenius, Calvin, Baradius, Calixtus, Lamy, &c. &c.* ^b *Calvin, Beax-ami, Calixtus, &c.*

	Luke	Connected with
1	6 17—25	§ 90, 91, 92.
2	14 34—	93.
3	8 16—17	93.
4	16 17—18	94.
5	12 58—	95.
6	6 27—36	99, 100, 101.
7	11 1—5	103.
8	12 32—35	105.
9	11 34—37	106.
10	16 1—16	107.
11	12 13—32	107.
12	6 36—43	108, 109.
13	11 5—14	111.
14	6 43—46	113.

I shall hence take Occasion to make a few Observations, whereby I shall shew the Impropriety of such sort of Transpositions and Connections; tho' I have already, in some measure, done it, in Note on § 69.

1. The Doctrines contained in *Matt.* v, vi, vii. have always been consider'd as a Sermon, or a continued Discourse; and that they should be so consider'd, appears pretty plain, from those Expressions—*Seeing the Multitudes, he went up into a Mountain, and taught them.—When Jesus had ended these Sayings.—When he was come down from the Mountain, &c.* But, if we admit of such Transpositions and Connections from *St. Luke*, (1.) The Thread of the Discourse must have been often broken; *e. g.* *Luke* xii. 13. A Man cometh and asketh him to bid his Brother divide the Inheritance with him, § 265. (2.) The Discourse is not only hereby interrupted, (which Supposition might have been allowable;) but, when thus connected, there will appear to be several Inconsistencies and Contradictions in the Accounts here given; *e. g.* *Luke* xi. 1. it is said, that *Jesus was praying in a certain Place, and when he ceased, one of his Disciples asked him to teach them to pray*, § 249. How then can this properly be connected with *St. Matthew's* Account, who places this Direction about Praying, in the Midst of the Sermon, betwixt those about Alms and Fasting?—Again, *St. Luke* tells us, xi. 34. that, *while Jesus spake about the Body's being full of Light, &c.* § 256, a certain Pharisee besought him to dine with him, and that he comply'd therewith: This therefore cannot well be suppos'd to have been spoken, at that Time, when he was preaching on the Mount. (3.) Some of the Passages of *St. Luke*, here connected with the Sermon, will yet more clearly appear to belong to another Place, as they were introduc'd upon different Occasions; *e. g.* Compare the Occasion which *Christ* took of speaking of Salt that hath lost its Savour, § 291, with that, § 93. Or, compare the Introduction to what is said about *the Law*, § 296, with that in § 94. and it will evidently appear, that *St. Luke's* Order is not only arbitrarily

transpos'd, but that also, if we would take that Liberty, we could not properly connect all the Passages in St. *Luke*, with the similar ones contained in the Sermon. (4.) That our Saviour repeated the same Doctrines, at different Times, and upon different Occasions, is not only apparent from the foregoing Observations; but we see also, that the same Evangelist sometimes records such Repetitions; *e. g.* *Matt.* v. 29. xviii. 8. § 96, 212. vii. 17. xii. 33. § 113, 130. *Luke* viii. 16. xi. 33. § 139, 155.

II. That St. *Matthew* and St. *Mark* omit to mention the Matters related in these Chapters of St. *Luke*, is farther evident, because they join with him again afterwards, § 297 and 312, and continue to relate the Facts in the same Order, to the End of the History. See the View of the Order and Connection, &c.

III. That the going up to *Jerusalem*, here mentioned, is that referr'd to by St. *John*, § 219. will appear extremely probable, if we observe, (1.) That since *Jesus's* leaving *Judea*, § 185, we have found him in and about *Galilee*; and (2.) That there is a Reason given, § 185, why he would not walk in *Jewry*; *viz.* because the *Jews* sought to kill him. See Note on § 185.

SECTION CCXXIV.

THE Time when the Seventy were sent out, is by no means agreed amongst the Harmonists. I shall not here particularly examine their several Opinions; but briefly give my Reasons for continuing St. *Luke's* Order, and placing it here. (1.) In the foregoing Note, I have observed, that the going up to *Jerusalem*, which St. *Luke* there speaks of, relates to the Time when *Jesus* went up to the Feast of Tabernacles, mentioned by St. *John*, § 219. And (2.) we are told in § 223, that, as they went in the Way, a Man offered to follow *Jesus* conditionally; but that He requir'd his immediate Attendance upon His Business, saying, *Go thou and preach the Kingdom of God*. From whence I conclude, that *Jesus* was then sending out the Seventy, and appointed this Man to be one of them. (3.) This appears to be a proper Time for *Christ* to send away his Attendants, as he had determined to go to the Feast, not openly, but as it were in secret, § 219.

SECTION CCXXV.

HAVING thus introduced St. *Luke's* Account of those things which *Jesus* said and did in his Journey to the Feast of Tabernacles; we return to St. *John*, who proceeds to give an Account of what passed at that Feast, and whilst *Jesus* continued at *Jerusalem*; continuing his Narration to § 243.

SECTION CCXLIII.

IT seems probable, that the Seventy returned to *Jesus* at, or near to *Jerusalem*; and that, upon their Return, he went and took a Progress, in the Parts about *Jericho*: for (1.) He had sent them into every City and Place whither he himself would come, § 223. (2.) In the Parable of the good *Samaritan*, § 447, when he mentions a Man's going down from *Jerusalem* to *Jericho*, he may probably be thought to allude to the Journey he was then taking. And (3.) as they went, he entred into the Village where *Martha* and *Mary* dwelt, § 248. which was *Bethany*; see § 304. a Village that lay in the Way towards *Jericho*, and where *Jesus* called again afterwards, when he came from *Jericho* to *Jerusalem*.

From hence to § 280, I can see no Reason for receding from the present Order, or interrupting the Series of *St. Luke's Gospel*. The Places where the Things recorded in these Sections were transacted, are not mention'd: but we may, with great Probability, suppose them to be those where the Seventy had been before; and whither he had declared that he would come, § 224. And we may conclude him to have been in a continued Progress, — from the Time that he left *Jerusalem*, after the Feast of Tabernacles, in the Beginning of *October*, to the Feast of Dedication, in the Middle of *December*, § 281.

SECTION CCLXXX.

THE Order of these Sections is proved thus: (1.) We here find *Jesus* going up to *Jerusalem*, related by *St. John*, after his going to the Feast of Tabernacles. (2.) § 281, We find him at *Jerusalem*: And (3.) § 289, We are informed, that the People of *Jerusalem* should not see *Jesus* again from that Time, till his triumphant Entry, when they should say, *Blessed be he that cometh in the Name of the Lord*. And thence it appears that the Account given by *St. John*, § 281, is a Relation of what happen'd before that Declaration mention'd by *St. Luke*, § 289.

SECTION CCLXXXIII.

I Shall here have Occasion to desire the Reader's Attention to several Particulars, necessary to be observ'd, in order to justify the present Series of this Part of the History, and to shew the Harmony of the Gospels in a Point which seems not yet to have been fully consider'd; or at least not in this Light.

1. I have observ'd, in Note on § 221. that the Matters contained in eight Chapters of *St. Luke*, and five of *St. John*, are omitted by *St. Matthew* and *St. Mark*. But,

2. Tho' *St. Matthew* and *St. Mark* mention no Facts related by *St. John*, from § 176 to § 326, yet they both take notice of this Passage

sage of *Jesus* into *Peræa*, or the Coasts of *Judea* beyond *Jordan*, which *St. John* here mentions: And their Accounts so remarkably agree, that I believe any impartial Reader will see, and be convinced of the proper Connection of the Evangelical Relations in this Particular.

3. *St. Matthew* and *St. Mark* relate nothing in Concurrence with *St. Luke*, from § 211 to § 297, where they again join him, (his present Order and theirs being all preserved) and in the same manner give the Resolution of the Case of Divorces.

4. The Matters mentioned by *St. Luke*, in § 284, &c. to § 297, appear to have been all transacted in the same Place, viz. in the Coasts of *Judea* beyond *Jordan*, whither *Jesus* is said to have gone in this Section. See Note on § 297.

5. That Place mentioned by *St. Luke* § 285, was in the Dominions of *Herod*; and therefore hath been generally supposed to have been in *Galilee*. But, consistent with this Notation, it may as well be supposed to have been in *Peræa*, or the Coasts of *Judea* beyond *Jordan*, whither *Jesus* is, in this Section, said to have gone; for that was Part of *Herod's* Dominions; and is often included in the general Name of *Galilee*; as hath been fully proved by *Dr. Lightfoot*^a. And, upon this Supposition, the Evangelists all four agree, with regard to the Place, according to the Order in which we have here placed and connected their several Accounts.

6. There appears, at first Sight, to be something particular in that Expression of *St. Luke*, § 221. *When the Time was come, that he should be received up*. But, on the Supposition of That being the Time when he took his last Farewel of *Capernaum*, which was the most usual Place of his Residence, and which, § 156, is peculiarly styl'd his own City: And if we suppose him, at that Time, to forsake that Part of *Galilee*, in which he had chiefly preached; (and we find no Account of his making his Abode there after; only of his once passing cursorily thro' some Part of the Country, § 307.) the Expression there appears to be significant, and the Meaning of it is clear. And these Things the present Series of the History requires us to suppose.

7. The Time to be assign'd for the several Transactions, related from § 283 to § 304, is That between the Feast of Tabernacles, *December 18. A. J. P. 4745.* and the Approach of the next Passover: For, § 286, we find *Jesus* declaring, that the People of *Jerusalem* should see him no more till they should say, *Blessed be he that cometh in the Name of the Lord*; which was done, when he went up to that City, a few Days before his last Passover, § 326. And I shall take Occasion, in Note on § 304, to shew, that the raising of *Lazarus* was not long before that Passover.

^a Vol. i. p. 623. Vol. ii. p. 81, 361.

SECTION CCLXXXVI.

1. **A**S the Words of this Section are exactly the same with those in § 356: And as here was a proper Occasion given for this Exclamation, by what was said in the preceding Section: I should not have wonder'd to have found that Passage of St. *Matthew* transpos'd hither, by some of the freer Harmonists, and connected with this of St. *Luke*.

2. *Calvin*, *Gerson*, and *Calixtus* indeed, have united these two Sections: But then they have supposed, that this of St. *Luke* should be transferred to that of St. *Matthew*; and that this should be separated from § 285. But, for this Opinion I think no good Reason can be assigned: For, (1.) I have observed, that there is a visible Connection between § 285 and 286. And (2.) The Declaration which *Jesus* here made, that the People of *Jerusalem* should not see him 'till they should say, *Blessed be he that cometh in the Name of the Lord*, (if it may be taken in any other Sense) seems plainly to allude to what he knew would happen at his triumphal Entry, § 326. And, according to the Series of this History, he did not go up to *Jerusalem* till that Time: For tho' he came as near as to *Bethany*, § 304, yet he went not then to *Jerusalem*, but returned from thence to *Ephraim*, § 306.

I shall give the Reasons, why I have not transpos'd St. *Matthew's* similar Passage, to connect it with this, in Note on § 356.

SECTION CCXCVII.

I Must confess, that I disagree with most Harmonists, in supposing that the Accounts of the three Evangelists, relating to the Case of Divorces, are one and the same; and therefore ought to be here connected. They generally conclude, that what St. *Luke* mentions, was spoken at a different Time from that related by St. *Matthew* and St. *Mark**. But, (1.) If it be considered, that they very well agree as to the Place where this was spoken, viz. in *Herod's* Dominions, i. e. in *Peræa*, or the Coasts of *Judea* beyond *Jordan*; (for we have no Intimation of *Jesus's* leaving that Place, from § 284. See Note on § 283.) and that the present Order of none of the Evangelists is hereby transposed, it may appear to be no improbable Conjecture, that St. *Matthew* and St. *Mark* give more at large the Occasion and Account of *Christ's* Determination of this Matter, which St. *Luke* only briefly mentions: But (2.) I am not singular in connecting these Accounts, since *Osiander*, *Sanfon*, and *Toinard* have done the same. And (3.) In the present Order there appears the Reason of the Pharisees coming, and tempting *Jesus* with this Question. He had just before declared, that it was easier for Heaven and Earth to pass away, than for one Title of the Law to fail, § 296. Upon which, they put this Case of Divorces to him; concluding that he would resolve it contrary to the

* *Tatian*, *Mercator*, *Chemnitius*, *Richardson*, *Lightfoot*, *Lamy*, &c. &c.

Law; as, in their Opinion, he had before done: He, therefore, here takes Occasion to justify the Doctrine which he had taught, out of the Law itself.

SECTION CCCIV.

THERE is no Passage that hath been more differently placed, than the Account of *Lazarus's* Resurrection. (1.) Several have placed it immediately after § 283^a. And of these, some put both these Sections after § 300. and others after § 352^b. (2.) Others have placed this Account of *Lazarus* after § 322. (3.) Mr. *Whiston* places it after § 324. And (4.) The most common Opinion of the best Harmonists is, it ought to be laid after § 317^c.

Now, the Reasons which have induced me to dissent from all these Opinions, and place it in the present Order, are these: (1.) It appears pretty plainly, from *John* xi. 55. xii. 9. that this happen'd no very long Time before the Passover. And we here find, § 283, that *Jesus* retired beyond *Jordan*, after the Feast of Dedication, *Dec.* 18. where he might stay till now: (Suppose till the middle, or the latter end of *February*.) (2.) It plainly appears from this Account, § 7. that *Jesus* was not in *Judea*, when the Sisters of *Lazarus* sent unto him: Which still makes it more probable that he was now in *Peræa*, within *Herod's* Jurisdiction. (3.) The Disciples, x. 8. make mention of an Attempt, that there had been of late, to stone *Jesus*, in *Judea*: And this may probably be thought to allude to that in *December* foregoing, mentioned § 282. (4.) In Note on § 283, I have observed, that the Matters recorded from thence to § 297, were all transacted in *Peræa*: And it will appear, from the Examination of the History, that there is no Intimation of his leaving those Parts, given before that in this Section. And these Observations will, I imagine, justify me in not placing this Account earlier: And why I think it cannot be postponed any farther, I shall mention in the next Note.

^a Tatian, Gerson, &c.
son, Lamy, Toinard, &c.

^b Mercator, Calixtus, &c.

^c Lightfoot, Richard-

SECTION CCCVII.

THERE is a remarkable Difference in the Opinions of Commentators and Harmonists, relating to the Time when this Progress was taken: But they seem to be pretty well agreed, in supposing that it was begun in *Galilee*; and that, tho' *St. Luke* expresses himself in that manner, thro' *Samaria and Galilee*, it would, with more Propriety, have been said, thro' *Galilee and Samaria*^a.

Several have supposed this to be the same Progress which is mentioned § 221^b. Others place it after § 280^c. And others after § 303^d. And

^a Vid. *Barradii* Comment. Toinard, &c.

^b *Barradius*, *Ludolphus*, &c.

^c *Le Clerc*, *Richardson*, *Toinard*.

^d *Chemnitius*, *Lightfoot*, *Lamy*.

I purposely omit to mention some particular Conjectures of others of less Note.

I have frequently taken Notice of the Accuracy of St. *Luke's* Expressions; and observ'd, that he hath given so methodical an History, that there is rarely any just Grounds or Occasions for transposing any Word or Passage thereof; since the Harmony of the Evangelists more clearly appears, by preserving his present Order. And here we may particularly observe, that § 306, after raising *Lazarus* from the Dead, *Jesus* retired to *Ephraim*, a City on the Borders of *Samaria*: From whence, when he was pleased to determine to go again to *Jerusalem*, he went not directly, but took a Circuit thro' the midst of *Samaria* and *Galilee*. i. e. He went Northwards, thro' *Samaria* into *Galilee*. And we find, that he return'd back by Way of *Peræa*: For when he set forwards to go directly towards *Jerusalem*, § 318, he passed thro' *Jericho*, § 320. From whence it is natural, and almost necessary to infer, that he came from beyond *Jordan*.

SECTION CCCXII.

IT is generally agreed amongst the Harmonists, that the same Fact is here related by the three Evangelists: But several have placed this Section immediately after § 298*. In Note on § 297, I have undertaken to vindicate the Order and Connection of that Part of the History: And if the Arguments there used be allow'd to be satisfactory, St. *Luke's* present Order requires us to place the subsequent Sections as we have here done.

I must here observe, that the Word, τότε, then, which St. *Matthew* here uses, is not so strict a Note of Connection as to oblige us to conclude that what is here related, immediately follow'd what is mention'd § 298. For there are several Places in St. *Matthew*, where this Word is used in such a manner as fully to convince us, that it means no more, than an unlimitted afterwards. See xv. 12. xvii. 19. xx. 20, &c.

* Calvin, Lightfoot, Chemnitius, &c.

SECTION CCCXXI.

THREE Evangelists make mention of *Jesus's* giving Sight to a blind Man near *Jericho*. But there are such different Expressions, in their several Accounts of this Matter, as have induced several Harmonists to conclude, that different Cures are related by them.

1. St. *Matthew* saith, As they departed from *Jericho*, two blind Men cried out, &c.
2. St. *Mark*, As he went out of *Jericho*, blind *Bartimæus* began to cry out, &c.
3. St. *Luke*, As he was come nigh unto *Jericho*, a certain blind Man cried out, &c.

The most general Conclusion from hence is, that the Miracle recorded by St. *Luke*, was different from, and previous to that mentioned by the other two Evangelists^a.

Another Opinion is, that each Evangelist relates a different Fact^b. And a third, that St. *Mark* and St. *Luke* relate the former Miracle, and St. *Matthew* the latter^c.

The Accounts of the several Evangelists, relating to this Matter, have been connected by the most ancient Harmonists, and by some of the Moderns^d: But they have not given their Reasons for so doing: Perhaps they may have been the same as have induced me to think that they have properly connected them, viz.

1. The Series of the several Circumstances mentioned by all the Evangelists. (1.) The blind Man sat by the Way-side, near *Jericho*. (2.) He called *Jesus* the Son of *David*. (3.) The Multitude rebuked him. (4.) *Jesus* stopped and called. (5.) The Question which *Jesus* asked, and the Answer he received are the same, in all the Accounts. And (6.) They all agree that the blind Man followed *Jesus*.

2. On the Supposition that *Jesus* had wrought a Cure of this Sort just before he entered *Jericho*, and for which all the People gave Praise unto God; it is not easy to imagine, that the Multitude would, immediately after, rebuke another who called upon him in the very same manner. And tho' the Accounts are something differently expressed, in some Particulars, yet no where, I think, so much as to make it necessary to suppose that they are Relations of different Facts. For,

3. Tho' there were two blind Men, who received Sight, as St. *Matthew* expresses it, and tho' St. *Mark* and St. *Luke* mention one only, yet the Accounts cannot be said to be contradictory, allowing them to allude to the same Fact. For the Miracle is the same, in the Cure of one as in the Cure of many. *Bartimæus* might be the more remarkable Person; and therefore the mention of the other be purposely omitted by the two Evangelists^e. But,

4. I have already observ'd some remarkable Instances, where St. *Matthew* makes use of the Plural Number, without an exact Propriety. (See Note on § 154.) And if we suppose him to take the same Liberty here, as he evidently does upon some other Occasions, then he and the other Evangelists are easily reconcileable upon this Point; And the Observations there made, may be something confirm'd, by his expressing himself in such a manner here; where we shall be rather inclin'd to think that the others give the matter of Fact literally, and that here St. *Matthew* makes use of his Peculiarity of Expression, than, that two Blind sat together at the same Place begging; and that they had both the same share of Faith, &c.

5. It is so far from being necessary to allow that there is any Disagreement in the Evangelical Accounts with regard to the Place where this

^a Chemnitius, Richardson, Lamy, Toinard, &c.

^b Molinæus, Garthwait, &c.

^c Ludolphus.

^d Tatian, Ammonius, Calvin, Whiston, Le Clerc, &c.

^e Vid. Poli Synop. in loc.

Miracle was wrought, that we may undertake to maintain, that there is no Difference.

St. *Matthew* and St. *Mark* say, that this was done *at Jesus's Departure from Jericho*; and St. *Luke*, that it was, ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἱερουσόαν, *As he was come nigh unto Jericho*, (according to our Translation) which seems to imply, that he was not yet arrived there: And this Sense hath been affix'd to the Words, as far as I can learn, by Translators in all Times, and all Languages; from whence hath arisen the seeming Difficulty of reconciling the several Accounts. But if the Words may be translated at large, *When he was nigh unto Jericho*; then St. *Luke's* Account is very consistent with the others, because it determines not whether it was before he came to *Jericho*, or at his Departure from that Place, that he wrought this Miracle. And that the Words will bear this Construction, we may be easily convinced, by observing another Expression, of St. *Luke*, of the very same Sort, xix. 29. καὶ ἐγγύετο ὡς ἤγγισεν εἰς Βεθφαγὴν καὶ Βεθανίαν, translated again, *when he was come nigh to Bethphage and Bethany*: But it evidently appears, that *Jesus* was gone from *Bethany* towards *Jerusalem*, when he sent out the Disciples, &c. § 326. And all Commentators are agreed, that tho' *Jesus* was then *nigh unto Bethany*, yet he was *going from it*. And, understanding the Words here in the same Sense, St. *Luke* saith, that *Jesus* was now *nigh unto Jericho*, but *going from it*; agreeable to the Account which both St. *Matthew* and St. *Mark* give of this Matter.

SECTION CCCXXIV.

THIS Section is most commonly placed immediately after the Account of the raising of *Lazarus*, and *Jesus's* retiring to *Ephraim*, § 306. But I imagine, that it may be easy to justify the present Order, by this Observation, viz. That it is necessary to place this Section so as to make the Position of it consistent with that Notation of Time herein mentioned; *The Jews Passover was nigh at hand; and many went out of the Country up to Jerusalem, before the Passover, to purify themselves*. Now Dr. *Lightfoot* hath observed, that the longest Time required for any Sort of Purification, before the Passover, was seven Days*. And therefore this appears to be properly connected with that ensuing Account, which St. *John* gives of what happen'd six Days before the Passover, § 325. And from thence, the Transactions of the several Days may be distinguished, with no great Difficulty, in a clear and satisfactory manner: (See the Chronological Table, &c.)

* Heb. & Talm. Exerc. in loc.

SECTION CCCXXV.

I Have observed, (in Dissertation I. § 7.) that with regard to any Number of Days mentioned in Scripture, we are to reckon inclusive.—I have shewn (in the same Dissertation, § 19, &c.) that the Death of

* M

Christ

Christ was *A. J. P.* 4746. — And as it evidently appears, that it was on a *Friday*; (§ 467. &c.) and that *Jesus* eat the Passover the Night before; we are under a Necessity of concluding, that what is here called *six Days before the Passover*, means *Saturday*, the *Jewish Sabbath*. And this is confirm'd by the Series of the History, where we find the Transactions of these six Day recorded.

SECTION CCCXXVI.

IN the Notes on § 154, and 321, I have taken Notice of several Instances of St. *Matthew's* incorrect use of the Plural Number; but this is particularly remarkable. As *Jesus* could only have Occasion for one of the Beasts, it is probable that he sent only for one of them, as St. *Mark* and St. *Luke* relate it. And had they both been brought, the Expression, *¶ 7.* cannot well be accounted for, on any Supposition; *They brought the Ases and the Colt to Jesus, and put on them (ἐπ' αὐτῶν) their Clothes, and set him thereon;* (or upon them, ἐπ' αὐτῶν.) The Reader may see what *Pole* hath collected from the Commentators, to shew that St. *Matthew's* Expression is here to be understood, *An Ass, even the Foal of an Ass.* But I choose rather to account for it, as being one of those Peculiarities of Expression which are so frequent in St. *Matthew's* Gospel.

SECTION CCCXXXI.

ON what Day, or in what Place it was, that these *Greeks* came to desire to see *Jesus*, is not particularly recorded. But, as in St. *John's* present Order, this Account immediately follows that of the triumphal Entry into *Jerusalem*, we have some Reason to conclude that it was on that Day, and in that Place; and therefore I have thought it necessary to place this, and the three following Sections, amongst the Transactions of that Day; and before *Jesus* departed out of the City, as mentioned, § 335.

It may farther be observed, that there are some Notations in these Sections, which, in some measure, point out the Time of their coming, and the Place where *Jesus* was: For, (1.) He seems to have been now in the Temple, whither the *Greeks* could not be permitted to come to him; they being allow'd to go no farther than the Court of the *Gentiles**. They must therefore apply to him, to desire him to vouchsafe to come out of the Temple to shew himself unto them; as it is here related. (2.) A Voice came from Heaven, which said, *I have both glorified my Name, and I will glorify it again.* And we find, that, just before *Jesus* went into the Temple, the Name of God had been glorified, in the Hosannahs of the People, § 326. (3.) The Observation of Dr. *Lightfoot* is worthy our Remark: That "*Christ* was thrice attested from Heaven, according to " his threefold Office, King, Priest, and Prophet: At his Baptism, for

* See *Lightfoot*, vol. i. p. 898. 1089.

“ the great High-priest, when he was anointed, and entered into his
 “ Ministry: At his Transfiguration, for the great Prophet, to whom all
 “ must hearken: And now, for the great King, when he had newly
 “ fulfilled this Prophecy, *Rejoice, O Sion, behold thy King cometh,*
 “ &c.”

SECTION CCCXXXVI.

ST. *Matthew* and St. *Mark* agree, that it was in the Morning after the
 triumphal Entry, that *Jesus* cursed the barren Fig-tree: And there is
 no other Transaction of that Day recorded; unless it be allow'd, that
Jesus cast the Buyers and Sellers again out of the Temple, as he had done
 the Day before, § 329. See the next Note.

SECTION CCCXXXVII.

THERE is a great Variety of Opinions relating to the Order of this
 Section, and its Connection with § 329. Several suppose them to
 be Relations of the same Fact; tho', according to the present Order of
 the Gospels, they are evidently assign'd by the Evangelists to two different
 Days; St. *Matthew* mentioning this, as done at the Time of *Jesus's* pub-
 lick Entry; and St. *Mark* as the Day after. And this hath occasioned a
 Disagreement amongst those who have supposed the Fact to be the same:
 Some ascribing it to the former Day^a; and others to the latter^b.

I must not omit to mention that singular Opinion of Mr. *Man*; who
 not only supposes that these two Sections ought to be connected, but also,
 that that Passage of St. *John*, § 43. ought to be connected with them,
 as being an Account of the same Fact^c. But, tho' he undertakes a for-
 mal Defence of that Hypothesis, I shall need only to observe to the Rea-
 der, that there is a plain Declaration of this being a different Fact, and
 subsequent to that related, § 43. For St. *John* tells us, § 45, that at the
 Passover, which he there mentions, and at which *Jesus* cast the
 Buyers and Sellers out of the Temple, *Jesus did not commit himself unto*
them.

The general Opinion is, that this was done three Times: Once, at
 that first Passover, § 43, and twice at this Time^d. This is what the
 present Order of the Evangelical Accounts will necessary incline us to sup-
 pose: And, whether there may not be something more particular found in
 those Accounts to confirm us in that Opinion, I shall leave the Reader to
 judge from this Abstract of them.

St. *Matthew's* Account runs thus, (1.) On the Day of the triumphal Entry,
Jesus went into the Temple of God, and cast out all them that sold and
 bought, &c. (2.) The Blind and the Lame came to him, in the Temple, and
 he healed them. (3.) The Children cried in the Temple, Hosanna, &c.
 as the Multitude had done when they had brought him into the City.

^a *Ammonius, Augustinus, Le Clerc, &c.*

^b *Lamy, &c.*

^c *True Year, &c.*

^d p. 179.

^e *Osiander, Chemnitius, Lightfoot, Bedford, Toinard, &c.*

(4.) He went out of the City, and lodged at *Bethany*. And (5.) In the Morning, as he returned to *Jerusalem*, he cursed the barren Fig-tree.

The Order of Facts in *St. Mark*. (1.) *Jesus*, at his triumphal Entry, went into the Temple. (2.) *When he had looked round about upon all Things*, he went out of the City. Now, what may we suppose to be the meaning of the Word, *περιεψάμην*? Not a bare beholding, or looking upon, but a looking upon with Indignation, Reproof, and Correction, as *Dr. Lightfoot* observes^a. And, so understood, this Expression may be supposed to allude to the casting the Buyers and Sellers out of the Temple, at the Time *St. Matthew* speaks of. (3.) At his Return the next Morning he cursed the barren Fig-tree. And, (4.) He (again) cast the Buyers and Sellers out of the Temple.

It is not improbable, that the Traders and Money-changers should be return'd to the Temple again, tho' they were cast out the Day before: And it may well be expected, that, if *Jesus* found them there, he would drive them out again: So far the Supposition of there being two Facts related is very probable. And besides, we may observe, that *St. Mark* mentions a Restraint, that either was not laid upon the People the Day before, or, at least, is not mentioned by *St. Matthew*; viz. That *he would not suffer that any Man should carry any Vessel thro' the Temple*: An additional Circumstance, which makes it appear still more probable that *Jesus* cast them out twice, at the several Times mentioned by the two Evangelists.

^a *Horæ Heb. in loc.*

SECTION CCCXLIV.

WE have here a remarkable Instance, to convince us of the Care and Attention with which we ought to read, and consider, and compare the Evangelical Writings; and to shew us how necessary they are for the Illustration of each other.

This Parable is related pretty much in the same manner by the three Evangelists; but the Application of it is express'd very differently. If we read *St. Luke* only, we cannot but wonder that the *Jews* should say, *God forbid*, upon the Declaration of that Punishment which was to fall upon the Heads of the wicked Husbandmen: A Punishment, which whoever reads the Parable, must think them worthy of; And which (as *St. Matthew* relates it) these *Jews* themselves had declared to be equitable.

St. Mark relates the Declaration of the Sentence, but without the Reply of the *Jews*: And *St. Matthew* also omits the Reply; but he hath recorded the Application, to which that Reply appears plainly to have been made. *The Kingdom of Heaven shall be taken from you, &c. And they said, "God forbid."* And so, from the whole, we have a very clear and intelligible Account of the meaning of these Words, as they lie in the present Order of this History.

SECTION

SECTION CCCL.

WE may observe here, that, when there are different Expressions of much the same Import made use of by the several Evangelists, in their Accounts of Facts and Discourses, we ought frequently to recite both, and conclude that one Evangelist supplies what another hath omitted: *e. g.* St. Matthew here saith, that the Question was put in these Terms, *Master, which is the great Commandment in the Law?* And St. Mark, *Which is the first Commandment of all?* Now I doubt not but that it was put to him in both these Ways; because our Saviour, in his Answer, related by St. Matthew, replies directly to them both, *This is the first and great Commandment.* And, therefore, when seeming Repetitions, of this Sort, are met with in this History, I hope they will not be look'd upon as Tautologies, before they have been carefully examined.

SECTION CCCLVI.

IF this Section ought not to be connected with § 286, we must suppose *I* Jesus to have repeated the very same Words, in the Compass of a short Time; which not appearing probable to some Harmonists, they have been induc'd to connect them, as I have observ'd in Note on § 286. The Reasons which have induc'd me to lay them separate are these: (1.) These Words are mentioned, according to the present Order of the Gospels, as spoken as two different Times. (2.) In both Places there appears to be a proper Introduction to these Words, *Then Jesus* had declared, that he was to be put to Death at *Jerusalem*: And *now* that the Blood of all the Prophets should be required of that Generation. (3.) The much greatest Number of the best Harmonists have placed these Sections as we have done here^a.

The only considerable Difficulty that arises from placing this Section here, is the Want of a clear Interpretation of the last Passage in it; *I say unto you, ye shall not see me henceforth 'till ye shall say, Blessed be he that cometh in the Name of the Lord.* In Note on § 286, I have observed that they *then* prophetically declared what is recorded § 326. But after this Time he was received with no Hosannahs. However, these Words have been thought to allude *here* either, (1.) to the Time of the Conversion of the *Jews*; or, (2.) to the Time when the Son of Man should come in the Clouds of Heaven, with Power and great Glory; which he declared unto them, this same Day, that they should all be Witnesses of, § 361^b.

^a Chemnitius, Richardson, Lightfoot, Whiston, Toinard, &c. Comment. tom. iii. l. viii. c. 29. *Poli Syn. in Loc.*

^b Vid. Barradii

SECTION CCCLXXI.

THE preceding Sections, from § 350, are so evidently connected with each other, as sufficiently to justify the Order of that Part of the History. And the Time now referr'd to, is exactly specified in this Section. It was *the same Day when Jesus had finished these Sayings*; and it was, *two Days before the Passover*; which was to be celebrated on *Thursday* in the Evening. (See Dissertation I. § 20. and Note on § 425.) This Section therefore concludes the Account of the Transactions of *Tuesday*: For,

2. As St. *Luke* hath given an Account of the Matters in the preceding Sections, along with the other Evangelists, and mentions *Jesus's* going out of the City, § 370; we may properly refer the Accounts following, to the next Day: And,

3. The Chief-Priests, &c. appear to have been assembled together, when *Judas* went to *Jerusalem*, § 376. And it seems probable that he came to that Assembly, which is mentioned, § 372, which was held when the Passover drew nigh; *i. e.* the Day before, when they determined among themselves, that it was proper to defer taking him, for one Day, or till the Feast was over; which from thence appears to have been the Day following.

4. *Judas* went out from *Bethany* to make this Agreement: For that the Supper which he went from was not *Christ's* last Supper (as hath been commonly supposed) I shall make appear in the following Note; where a few Observations will direct us how to dispose the Transactions of *Wednesday*, which begin to be related § 372.

SECTION CCCLXXIV.

THIS, and the six following Sections, are commonly placed by the Harmonists after § 385, after the Celebration of the Passover, and the Institution of the Holy Communion: And it seems to be pretty generally agreed amongst the Harmonists, that *Jesus* washed his Disciples Feet, and gave *Judas* the Sop, &c. at his last Supper*. I am the more surpriz'd at their general Concurrence in this Opinion, because we find so many clear Notations, in St. *John's* Account to evince the contrary. (1.) In the beginning of this Section, he declares, that he is now relating, what happened *before the Feast of the Passover*. (2.) When *Jesus* had given the Sop to *Judas*, § 375, and said unto him, *That thou dost, do quickly*, § 376, some of the other Disciples understood this to mean, that *Judas* should go and buy those things, which they had need of, against the Feast: And thence it is evident that *Jesus* had not yet given Orders to *Peter* and *John*, to go and prepare the Passover, § 381. (3.) Supposing *Judas's* Agreement with the Chief-Priests, &c. to have been made after the Celebration of the Passover, &c. it could not very properly have been said, § 376, that, *from that Time Judas sought Opportunity how he might conveniently betray him unto them, in the Absence of the Multitude*. For, if this was

* *Barradius, Chemnitius, Le Clerc, Lamy, Richardson, Toinard, &c. &c.*

done on *Thursday* Night, after Supper, we must suppose them immediately to prepare their Lanthorns, Torchés, and Weapons, and go directly to the Garden. (4.) There is an evident Mark of Disjunction given by St. *John*, between these and the Transactions of the following Day, § 380, *Arise, let us go hence*. And, (5.) it is recorded, § 386, &c. that *Jesus* held another long Discourse with his Disciples, before that Time, when he *arose* and went with them over the Brook *Cedron*, § 397; and therefore this is not what is alluded to at the End of § 380, which relates to *Jesus's* leaving *Bethany*.

SECTION CCCLXXV.

HERE it may be particularly observ'd, how very incorrect the first Harmonists, and their Followers, must necessarily be, for want of attending a little more carefully to the Order of Time; and thence concluding that Passages any ways similar ought to be considered as Accounts of the same Fact, related in a different manner: For we find that *Tatian*, and those who follow his Method, connect this Section with § 384^a. Whereas I need not fear appealing to every Reader, to determine whether they are not evidently Accounts of different Facts. Here was no publick Declaration made, that *Judas* was to be the Traitor: *John* privately asked his Master, *Who it was of whom he spake?* And *Jesus* inform'd him, by a private Sign. There *Judas* himself asked, *whether he spake of him?* And *Jesus* openly answered, *Thou hast said*.

The References in the Margin of the Text will lead to the several Places where the Treachery of *Judas* is spoken of: And I am satisfied that there will be no Occasion to take any farther Notice of their being properly considered as different Declarations. And for the same Reason I have excused myself from taking Notice of many very improper Conjunctions of Passages, which bear some Resemblance to each other; but which, at the same Time, upon a slight Examination, will appear, even to an ill-discerning Eye, to be manifestly different Accounts.

^a *Comestor, Perpignan, Gerson, Molinæus, Chemnitius, Perkins, Barradius, Garthwait, Sacci, Lami, &c.*

SECTION CCCLXXVII.

HERE begins the Account of *Thursday's* Transactions; as it appears from these short Observations. (1.) In the preceding Section it is mentioned, that *it was Night* when *Judas* went out. (2.) In this Section it is related, that *Jesus* said unto *Peter*, *The Cock shall not crow, till thou hast denied me thrice*. Hence it is evident that this was spoken on *Thursday*. And, (3.) The Words, *Arise, let us go hence*, § 380, may very probably be thought to allude to his going up to *Jerusalem*, on the Day of Unleavened Bread, to accomplish and fulfil all that was written in the Law of *Moses*, and in the Prophets, and in the Psalms, concerning him.

SECTION CCCLXXXIII.

DR. *Lightfoot* observes, that it was a constant Custom amongst the *Jews*, for every one to drink a Cup of Wine, before he eat the Passover: And he mentions many other Particulars, relating to that Solemnity^a. But it is not certain that these were practised in our Saviour's Time; or, if they were, being founded on Tradition only, he might not think it necessary or proper to comply with them.

^a *Horæ Heb. in Matt. xxvi. 26.*

SECTION CCCLXXXIV.

IT is observable here, that St. *Luke* mentions the Institution of the Communion before the Declaration of *Judas's* Treachery: Whereas the other Evangelists place these in a different Order. But 'tis a Liberty, I think, very allowable in any Historian, to neglect taking Notice of the exact Order of all the Facts, when he is only giving a general Account of what was done at a certain Time: And if so, whichsoever was the true successive Order, there can be no just Imputation upon any of the Evangelists for neglecting to observe it in the Narration.

We have some Reason, I think, to conclude that St. *Matthew* and St. *Mark* have deliver'd these Matters according to Order of Time; because it is said to be *as they did eat*, that *Jesus* made this Declaration to *Judas*: And we find, § 385, that it was *after Supper when he took the Cup, &c.* And therefore I have judg'd it necessary to transpose St. *Luke's* Order in these two Sections.

SECTION CCCLXXXVI.

I Have here endeavour'd to justify the present Position of the xiiith and xivth Chapters of St. *John*, in Note on § 374. And, if the Arguments there made use of are of any Weight, it will easily appear to be necessary to attribute the Matters contained in the xvth and following Chapters, to a different Day; (tho' this Disposition contradicts the general Opinion of Harmonists and Commentators.) For I think it is sufficiently evident, that what is here delivered, was spoken after the last Supper; because, (1.) (As Dr. *Lightfoot* hath very judiciously observ'd^a) The Occasion of this Discourse appears plainly to have been given in the preceding Section. *Jesus* had said unto his Disciples, that he would drink no more of *this Fruit of the Vine*, until that Day when he should drink it new with them in his Father's Kingdom. And then he proceeds to tell them what Vine he there referr'd to; saying, *I am the true Vine, &c.* (2.) In these Chapters there are plain Intimations that his Time was then just at hand: As § 388, *Now I go my Way to him that sent me*: § 390, *The Hour cometh, and now is, that ye shall be scattered*: § 391, *Now I am no more in the World*; And, *I have finished the Work thou gavest me to do*,

^a *Horæ Heb. in Job. xv. 1.*

These.

These, and several other Expressions of the like Import, scarce leave any Room to doubt but that these Things were spoken after the last Supper; whereas those in § 374—380, appear to have been spoken before the Feast of the Passover.

SECTION CCCXCII.

AS what the other Evangelists had recorded, so properly introduced the Discourse related by St. *John* in the foregoing Sections; (see the last Note;) so we may observe here, that this Discourse appears to have occasioned the Contest mentioned by St. *Luke* in this Section. *Jesus* had just prayed to the Father, that his Disciples might be with him, and behold his Glory, § 391. And upon this seems to have arisen the Strife amongst them, which of them should be accounted the greatest.

SECTION CCCCXVI.

THERE are several Particulars to be taken Notice of, in order to justify the Correctness of the Evangelical Writers, in their Accounts relating to St. *Peter's* Denial of his Master; which to many appear irreconcilable, notwithstanding all the Pains which Commentators and Harmonists have taken to shew their Consistency. I shall therefore be glad if my Endeavours may contribute towards the Illustration of their Harmony in this Particular.

I. This Denial was expressly foretold by our Lord several Times; viz. (1.) On *Thursday* Morning, (recorded by St. *John*, § 377.) when he said unto him, *The Cock shall not crow, till thou hast denied me thrice.* (2.) Afterwards, on the same Day, this was repeated in this manner; *The Cock shall not crow this Day, before that thou shalt thrice deny that thou knowest me*; as it is recorded by St. *Luke*, § 393. And, (3.) Again, just before they went into the Garden of *Gethsemane*, § 396, when St. *Matthew* tells us that *Jesus* said, *Verily I say unto thee, that this Night, before the Cock crow, thou shalt deny me thrice*: And St. *Mark*, *Verily I say unto thee, that this Day, even in this Night, before the Cock crow twice, thou shalt deny me thrice.*

2. The Expression, *Before the Cock crow*, is understood by several Expositors, to mean, *Before the Cock-crowing should be past*. The Jews, we know, divided the Night into four Parts, the Evening, Midnight, the Cock-crowing, and the Morning. (See § 365.) Some therefore have taken this Expression, in the more general Sense, to mean, *Between this Time, and the end of the Cock-crowing, thou shalt deny me thrice*; and others, in a more limited one, *in the time of Cock-crowing (i. e. between the Hours of Twelve and Three) thou shalt deny me thrice*^a. One of these may possibly be the Sense of the Words: But I must observe, that it is

^a Vid. *Lightfoot Horæ Heb. on John xiii. 38.* *Barradii Comment.* tom. iv. l. iii. c. 21. *Poli Syn. in Matt. xxvi. 34.*

not necessary to affix either of these Senses to them; since we shall find that they may be understood strictly and literally, *Before the Cock crow (at all) thou shalt deny me thrice.*

3. With regard to that Expression of St. Mark, *Before the Cock crow twice, thou shalt deny me thrice*: Several Commentators have undertaken to shew that the Cock-crowing was divided into several Parts; and that it was That, when *the second* began, to which they suppose *Christ* here to allude^b. I am not solicitous about either receiving or rejecting this Interpretation; since these Words also may be literally understood.

4. I make no doubt but that, at the third Time, when our Saviour foretold *Peter's* Denial, § 396, he expressed himself in the manner related both by St. *Matthew* and St. *Mark*; declaring that the Cock should not only not crow twice, before he had denied him thrice; but also, that it should not crow at all, before he had done so. And upon examining the Circumstances of the Denials, as related by the several Evangelists, we shall see the Reason of *Jesus's* declaring himself in so particular a Manner; and how exactly these Predictions were accomplished. For,

5. A due Attention to the Series of the History of *Peter's* Denials, will, I imagine, remove all the Difficulties which have so much perplex'd the Commentators; have been an Occasion of Stumbling to the Weak and Ignorant; and a Subject of Derision to the Unbelievers. And, (1.) The *first Denial* was made to the Damsel who kept the Door. And St. *John* introduces the Account of it, upon the mention of St. *Peter's* Admittance into the Palace: But the other Evangelists tell us that a Damsel came to him when he was beneath in the Palace, as he sat by the Fire, and there charged him with being with *Jesus*: And with their Accounts, this of St. *John* is very consistent; shewing us, who the Damsel was, that charged him, but not specifying the Place where, as the others have done. (2.) It is very natural to imagine that a Clamor would be raised against *Peter*, upon this Accusation; as the People would conclude, that the Damsel who kept the Door, and had let him in, must have good Reasons for her Suspicion: And accordingly, St. *John* tells us, that the Servants who were warming themselves at the Fire with *Peter*, again questioned him about this Matter, and that he denied his being a Disciple of *Christ* a second Time. (3.) Immediately upon, or soon after this, (as appears by St. *John's* Account) *Malchus's* Kinsman recollected his seeing *Peter* in the Garden with *Jesus*, and charged him therewith; but *Peter* denied it a third Time. And St. *John* observes, that upon this immediately the Cock crew. And thus it appears how those Words of our Saviour were verified, *Before the Cock crow (at all) thou shalt deny me thrice.*

6. St. *John* having, in this manner, shewn the Accomplishment of these Words of our Lord, takes no Notice of any other of *Peter's* Denials, but of these *three* only, which were made at the Fire: Whereas, the other Evangelists take Notice of several Denials, made after these;

^b *Lightfoot* and *Pole* ubi sup.

and so shew us the Propriety of that other Expression, *Before the Cock crow twice, thou shalt deny me thrice*. They consider the several particular Denials, that were made at the same Time, and in the same Place, only as one general Denial: And so St. Mark tells us, that, after Peter had denied at the Fire and was gone out into the Porch, the Cock crew *the first Time*: And this appears to be the same crowing which St. John speaks of, as immediately succeeding Peter's three several Denials of his Master there.

7. The *second general Denial* was made in the Porch. This evidently appears from the Accounts both of St. Matthew and St. Mark: And, from what is related, we must conclude, that the Denial there was not single, but that many then charged him together (as they had done before, and as we may easily imagine they would do, in such a riotous Assembly) and that he again, there, denied to them all: For, St. Luke tells us, that a Man charged him, and said, *Thou art one of them*; and he replied, and said, *Man I am not*: St. Mark, that he denied what a Maid was insinuating, *that he was one of them*: And St. Matthew, that he denied with an Oath, *I do not know the Man*, upon a Maid's affirming that he was with Jesus of Nazareth.

8. The Place of the *third general Denial* is not specified, any farther than that it was in the same Room or Court where Jesus was, who turned, and looked upon Peter. The Time of it is said by St. Mark to have been a little after the second (μετὰ μίσην) St. Matthew makes use of the same Expression; and St. Luke particularly mentions, that it was *about the Space of one Hour after*. This also appears to have been a general Accusation, and so must have been a general Denial; for tho' St. Luke only mentions one Man's charging Peter, at this Time, yet St. Matthew and St. Mark tell us, that they that stood by charged him with being a Galilean, and a Disciple of Christ, and that in such a pressing manner, that he began to curse and to swear he did not know the Man. And upon this, St. Mark tells us, that the Cock crew a *second Time*: Before which, Peter had denied Christ at three several Times, and in three several Places; and so had remarkably fulfilled, what our Saviour had so particularly foretold, in those Words, *Before the Cock crow twice, thou shalt deny me thrice*.

9. If it shall appear that there is nothing forced or misrepresented in this Relation of this Matter; then it must be allow'd that the Evangelical Accounts are so far from being contradictory or inconsistent, that they greatly illustrate each other, and shew the true meaning, and the full Accomplishment, of what our Saviour foretold with Respect to this Event.

II. In the present Order of St. Matthew's and St. Mark's Gospels, this Denial of St. Peter is placed after the Account of Christ's being condemned, and abused by the Officers and Servants; whereas St. Luke mentions the Abuses which our Saviour suffered after the Denial; and probably they might begin before Jesus looked upon Peter, and continue some time after: But the two first Evangelists chose to conclude what related to our Saviour's Sufferings that Night, before they gave the Account of Peter's Denial; and their Method is here followed.

III. I have above taken Notice of the Reason of the Transposition of a Passage in St. *John's* Gospel. He, when he was speaking of his introducing *Peter* into the High-Priest's House, § 411, takes Occasion to mention the Door-keeper's charging him with being a Disciple of *Jesus*; tho' it appears that this was not done at that Time, but afterwards; and that therefore the Account of it ought to be transposed, and placed in the Order it is here found.

SECTION CCCCXXII.

THE Series of the History seems to require this Position, tho' it a little varies from the present Order of St. *Matthew*. (1.) *Judas* saw that his Master was condemned: This may allude either to the Condemnation, mention'd § 414, or to that in the preceding, § 421. (2.) Upon that, he brought the Money to the Chief-Priests and Elders, when they were assembled in the Temple. The Room where the *Sanhedrim* met was in the Temple^a: And we find that this Council was met, § 420. After they had led *Jesus* away to *Pilate*, we have no Account of their Return to the Temple; (on the contrary we find them employ'd either in soliciting *Pilate* to put *Jesus* to Death, or stirring up the Multitude to require his Crucifixion, or insulting him upon the Cross, or taking Care to secure his Sepulchre:) We may therefore, I think, conclude, that it was to this Assembly that *Judas* came, and declared the Innocence of our Lord, and returned the Money. (3.) The Consultation, what to do with the Money, might probably be held some Time after this: But, if so, St. *Matthew* properly annexes that Account here.

^a *Lightfoot*, vol. i. p. 447.

SECTION CCCCXXIII.

WHAT is here quoted from *Jeremy* is no where found in the Writings of that Prophet; but in the Prophecy of *Zechariah* this is particularly mentioned: Yet is not the Evangelist guilty of a Mistake, if the Prophets were in general included under the Name of *Jeremy*, according to Dr. *Lightfoot's* Observation^b: Who takes Notice, that the *Jews* divided their Canon of Scripture into three Parts. 1. The Law. 2. The Prophets. 3. The Hagiographa, or the Psalms; (under which Division we find our Saviour mentioning the Scriptures, § 499.) That amongst the Prophets the Book of *Jeremy* stood first; and that therefore, what was found in any of the Prophets might not improperly be said to be found in *Jeremy*, i. e. in the Volume of the Prophets: As the Books of *Proverbs*, *Ecclesiastes*, *Job*, &c. are comprized by our Saviour under the Word *Psalms*, because the *Psalms* of *David* were placed first, in the Volume of the Hagiographa.

^b *Ibid.* p. 264.

SECTION CCCCXXV.

WHETHER our Saviour eat the Passover at a different Time from the rest of the *Jews*? And whether at this Time he eat it at all? are Questions which have given Room for so much Argumentation, that any Abbreviation of the several Arguments *pro* and *con* would become too prolix for a Note. I shall therefore refer the more inquisitive Reader to two *French* Authors, where he may find these Points discussed at large. See *Lamy, Dissertatio de Paschate Judæorum; in Comment. in Concord. Evang. lib. v.* and *Tillemont's Letter to Lamy* concerning the *Jewish* Passover, published in the *Ecclesiastical Memoires*, vol. i. and other Dissertations there referr'd to.

I must confess that I cannot think these Questions so intricate as the Critics have endeavoured to make them appear: For, (1.) No one who reads § 381, 382, 383, can reasonably doubt whether *Jesus* eat the Passover or not. (2.) The Lamb of the Passover was to be killed by the Priests, in the Temple, on a stated Day: And therefore our Saviour could not eat the Passover on a different Day from the rest of the *Jews*. But,

A Difficulty naturally arises from the Words of this Section; *They went not into the Judgment Hall, lest they should be defiled; but that they might eat the Passover*: which however seems capable of being removed, by a learned and judicious Remark of our Countryman *Lightfoot*^a; who observes, that, besides the Lamb eaten on the fourteenth Day, there was also customarily a Feast, called *Chagigah*, held on the fifteenth: And several other Sacrifices during the seven Days; and that these also were commonly called the Passover: And this he confirms by many Testimonies taken from the *Jewish* Writers. If then we suppose the Chief-Priests, &c. to have eaten the Paschal Lamb on the Evening before, (at the same Time when *Jesus* did) and yet here to excuse themselves from entering into the Judgment Hall, lest they should be defiled, and so deprived of partaking of the *Chagigah*, and the other Sacrifices (called here by the Evangelist, as they were commonly, the Passover;) the Difficulty is at an End, and the Suppositions of *Lamy* appear groundless. But these Points are more fully considered, Dissertation I. § xx.

^a *Heb. & Talm. Exer. in Joh. xviii. 28. and Mark xiv. 12. and xv. 25.*

SECTION CCCCXLII.

THERE will appear no Contradiction in the Evangelical Accounts relating to the Colour of the Robe that was put upon *Jesus*, to those who can enquire into the Meaning of the Words *κόκκινον* and *πορφυρεα*. And I may inform the more unlearned Reader, that there is no greater Difference between these Words, than if one *English* Writer should

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say

say a *Red Robe*, and another a *Reddish Robe*: Or, than if one *French* Author should use the Word *Rouge*, and another *Rougeatre*.

SECTION CCCCXLVII.

DR. *Lightfoot* hath observed, that it was customary to give those who were executed Wine mingled with Myrrh, in order to stupify their Senses; but he supposes, that out of Malice and Cruelty, they gave our Saviour Vinegar and Gall instead of it^a. Some Commentators have supposed these different Expressions to allude to the same Mixture^b. But may it not be more reasonable to conclude that they offered him both these Mixtures? It hath been not injudiciously observed, that when our Saviour would only taste the Vinegar and Gall, some, out of Humanity, might prevail with the Soldiers to offer him that other Mixture; a large Draught of which, (tho' it was accounted a rich and delicate Drink amongst the *Romans*^c) would hasten Death, and stupify the Senses. By the Prophets it was foretold that the first bitter Cup should be a Part of *Christ's* Sufferings; and therefore he tasted of it: But when the other was offered for his Ease, or the Alleviation of his Misery, he received it not.

^a *Horæ Heb. in Matt.* xxvii. 34.

^c *Plin. Nat. Hist.* lib. xiv. c. 13.

^b *Vid. Poli Syn. in Matt.* xxvii. 34.

SECTION CCCCLI.

FROM the Variety of Methods that have been taken to reconcile what is here said by *St. Mark*, that *it was the third Hour when they crucified him*, with what is said by *St. John*, § 443, that *it was the sixth Hour when Pilate sat on the Judgment Seat*, we might be apt to conclude that these Passages were either altogether inconsistent, or at least attended with very great Obscurity: But an Observation which was judiciously made by *Mr. Whiston*^a, clears up this Matter, viz. That *St. John* reckons the Hours after the *Roman* Manner; i. e. from Mid-day to Mid-night, and from Mid-night to Mid-day, (as we do.) And therefore what he calls the sixth Hour, means six in the Morning, or some part of the Watch which began then, and lasted till nine: And that the other Evangelists reckon after the *Jewish* Manner, who began their Day at six in the Morning, and their Night at six in the Evening, and therefore what *St. Mark* calls the third Hour, means nine in the Morning, or some Part of that Watch, which lasted till twelve.

By attending to this Observation many Passages will be illustrated, that have frequently been mistaken by the Commentators: As, (1.) § 39. *St. John* tells us, that it was the tenth Hour when *Andrew*, and the other

^a *Short View*, p. 116.

Disciple came to *Jesus*: Not the tenth *Jewish* Hour, or four o'Clock in the Afternoon (as it is commonly supposed) but the tenth *Roman* Hour, or ten o'Clock in the Morning: And they came and saw where he dwelt, and abode with him that Day. (2.) When *Jesus* came to *Jacob's Well*, and there met with the Woman of *Samaria*, it was about the sixth Hour, § 50. i. e. about six o'Clock in the Morning, or between that and nine. And tho' the Disciples were then gone into the City to buy Meat, yet we may farther observe, that *Jesus* used to eat in the Morning; see § 336. (3.) When *Jesus* told the Nobleman that his Son should recover, § 54. it was at the seventh Hour, i. e. at seven o'Clock in the Evening: And therefore it was the next Day before his Servants met him, on his Return Home. Had the Nobleman been told this either at seven o'Clock in the Morning, or one o'Clock in the Afternoon (the seventh Hour by the *Jewish* Computation) he would, in all Probability, have been at Home that Night, or his Servants have been with him; as *Cana* was not above twenty Miles distant from *Capernaum*.

From hence we may undertake to ascertain, with some Exactness, the Times of the several Circumstances of our Saviour's Sufferings. (1.) The Apprehension in the Garden appears to have been about ten o'Clock on *Thursday* Night, and *Jesus* was then led away to *Annas*. (2.) About eleven he was sent to *Caiaphas*. (3.) About Midnight *Peter* denied him the first Time, at the first Cock-crowing. (4.) Soon after Midnight, he was condemned by the High-Priest, &c. (5.) After that he was abused by the Officers and Servants, and *Peter* denied him a second Time. (6.) About three in the Morning, i. e. at the second Cock-crowing, *Peter* denied him the third Time. (7.) About four, as soon as it was Day, the *Sanhedrim* met; and in a little Time they again condemned him. (8.) About five, when it was early, they led him away to *Pilate*: And, (9.) About the sixth (*Roman*) Hour, i. e. between six and nine o'Clock in the Morning, (for when Mention is made of a *Roman* watch Hour, viz. The third, sixth, ninth or twelfth, it often includes the whole Space of Time contained in that Watch^a.) *Pilate* gave the final Sentence against *Jesus*: And, (10.) In consequence thereof, they led *Jesus* away, and crucified him at the third (*Jewish*) Hour, i. e. about Nine o'Clock in the Morning, or between that Time and the Commencement of the next Watch. (For the *Jews* as well as the *Romans*, divided their natural Day and Night into four Watches each. And it may be observed, that thro' the whole Scripture, there is no mention made of the second, the fourth, the fifth or the eighth Hour, and very rarely of any but the Watch Hours, in which the others were generally included.) (11.) At the sixth (*Jewish*) Hour, i. e. about Mid-day (at the very time mentioned by *Phlegon*, see Dissertation I. § xxi.) a Darkness came over the whole Land. Before that, *Jesus* had been much reviled on the Cross, and many had read the Inscription which *Pilate*

^a *Censorinus de Die natali*, cap. xxiii.

had written. (And according both to the Scripture and *Phlegon's* Account of this Darkness, they could scarcely have read the Inscription after it began.) These Observations therefore manifestly shew their Mistake, who suppose that our Saviour was not crucified before the sixth Hour, and that he only hung three Hours upon the Cross: For, (12.) *At the ninth (Jewish) Hour, i. e. at three o'Clock in the Afternoon, at the Time when the Evening Sacrifice was to be made, (and now the very precise Time when the Passover ought to be killed; see Dissertation I. § xx.) Jesus expired, and the Darkness ceased.*

SECTION CCCCLVI.

I HAVE taken Occasion, in Note on § 154, &c. to consider the Peculiarity of *St. Matthew* in using the Plural Number without exact Propriety, and saying *the Thieves reviled him*: I shall not need therefore to repeat those Observations; and shall only add here another Instance of the Plural Number's being used in the same Manner by *St. Matthew*, who xxviii. 1. hath this remarkable Expression, Ὁψὲ ἡ σαββάτων, *in the End of the Sabbaths*. But that this was commonly done by the *Jewish* Writers, is not only evident from the Instances I have given in the Note referred to; but from several others also, observ'd by the Commentators. See *Pole's Synopsis*, on *Gen. viii. 4. Judg. xii. 7. Zech. ix. 9, &c.*

SECTION CCCCLXI.

ST. Mark is here well explained by *St. Matthew*: It was not the Man who brought the Vinegar, that said *let alone*, &c. as it seems to be express'd in *St. Mark*; but it was some of them that stood by who said this: And it hath been observed, that the *Syriac*, and some ancient *Greek* Copies, read ἔλεγον (*they said*) instead of λέγων (*saying*) in this Passage of *St. Mark*^a.

^a Vid. *Poli Syn. in loc.*

SECTION CCCCLXXII.

WE come now to consider that Part of the History where the Evangelists are allow'd by all Harmonists and Commentators, to be the most difficult to be reconciled; — that Part against which the Infidels have erected their main Batteries, as imagining it to be the weakest, and most defenceless: I shall therefore here endeavour, (1.) To give a satisfactory Answer to such Questions as may seem proper to be asked, with Respect to the Series of these Accounts, as placed in this History: (2.) To remove such Objections as have been made against the Credibility or Consistency

sistency of these Accounts: And (3.) I shall give a short Abstract of this Part of the History, the more clearly to shew the proper Order, and Connection of it.

Question I. *What Time came Mary Magdalene to the Sepulchre? And who came with her?*

Answer. (1.) She came very early on Sunday Morning, before it was quite light. (Thus far St. Matthew and St. John exactly agree in their Accounts of this Matter.) (2.) It was Mary, the Mother of James and Joseph, who came with her; the same who was with her at the Time when Jesus was carried to the Sepulchre, and beheld where he was laid § 470. (3.) When the other Women came, § 478, (mentioned by St. Mark and St. Luke) it was at the Rising of the Sun; a Circumstance which sufficiently distinguisheth that Account from the other given in this Section. (4.) Those brought sweet Spices along with them, and came to anoint him: These came to see the Sepulchre.

Objection I. *St. Mark and St. Luke appear plainly to mention Mary Magdalene as one of those who came at Sun-rising to anoint the Body.*

Answer. (1.) St. Mark mentions Mary Magdalene as one of those who had bought sweet Spices, that they might come and anoint him, and so seems, in general, to include her among the Women who came to the Sepulchre at the Rising of the Sun, for that Purpose. But it must be observed, that St. Mark particularly mentions Jesus's appearing first to Mary Magdalene, § 477. Now, if she came with the other Women to the Sepulchre, (and not before) he could not properly be said first to appear to her; for they all saw him in their Return from the Sepulchre, § 482. If then she had seen him before, she would scarcely go to anoint the Body afterwards. Indeed she might still be at the Sepulchre, when the others came, at the rising of the Sun, and see those Things recorded, § 479, &c. though, I think, it is much more probable that she was then gone to tell the Disciples what she had seen, and what Jesus had said unto her; for § 477, in its present Order in St. Mark's Gospel, must be look'd upon as an Analepsis. I have therefore transposed it, to connect it with St. John's Account in its proper Order. (2.) St. Luke only saith in general, that the Women which came with Jesus from Galilee came to anoint him, and certain others with them; without making any particular Mention of Mary Magdalene. He informs us, § 483, that it was Mary Magdalene, &c. who gave an Account of what they had seen and heard to the Apostles; but without specifying whether they had seen those Things together or separately.

Question II. *What Time was the Resurrection of Christ, and who were the Witnesses of the Descent of the Angel? &c.*

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Answer.

Answer. (1.) The Resurrection was past before the Time that *Mary Magdalene* came to the Sepulchre; for when she came, she saw that the Stone was rolled away from the Door. (2.) She then saw no other extraordinary Appearance, as we may with great Probability conclude from what she said to *Peter* and *John*, § 474. (3.) The Watch were Witnesses to the Circumstances of the Resurrection; and some of them came into the City, and shewed unto the Chief Priests all the Things that were done, § 484. (4.) Had we only had the other Circumstances of the Resurrection deliver'd unto us, without any Mention of the Keepers; yet no one, who believes that God could, and did reveal the Circumstances of the Creation to *Moses*, can deny, but that he might also reveal the Circumstances of the Resurrection to his Evangelists, who have delivered them unto us.

Question III. and Objection II. *How can the different Accounts relating to the Appearances of the Angels, be reconcil'd? The Evangelists are inconsistent, and contradictory.* (1.) *St. Matthew* mentions one Angel; as sitting upon the Stone that was rolled away from the Door of the Sepulchre; and speaking to *Mary Magdalene*, and the other *Mary*. (2.) *St. Mark*, one; as sitting within the Sepulchre, and speaking to all the Women. (3.) *St. Luke*, two; as standing by the Women, and speaking to them in general. And (4.) *St. John* two; as sitting within the Sepulchre, one at the Head and the other at the Feet, where the Body of *Jesus* had lain; and speaking particularly to *Mary Magdalene*.

Answer. These several Accounts will neither appear contradictory, nor inconsistent, if we attend to the Series of the History as here given. I shall therefore in the Abstract of the Circumstances here related, endeavour to give a full Answer to this Question and Objection.

History and Remarks. (1.) On the first Day of the Week, before Break of Day, (perhaps about Midnight, as it is commonly supposed,) *Jesus* rose from the Dead, an Angel rolled away the Stone from the Door of the Sepulchre, and sat upon it, § 373. (2.) At Break of Day came *Mary Magdalene*, and the other *Mary*, to see the Sepulchre, and found the Stone rolled away from the Door, § 472. The Angel does not appear then to have sat upon the Stone, or to have been then seen by the Women; and the Watch were probably retir'd from the Place. (3.) Upon seeing the Stone removed, *Mary Magdalene* ran to *Peter* and *John*; and told them, that they had taken away the Lord, &c. § 474. (4.) Upon hearing this, *Peter* and *John* immediately ran to the Sepulchre, &c. § 475. but saw neither Watch nor Angel. (5.) They returned back, but *Mary* stay'd at the Sepulchre, and then saw the two Angels mentioned by *St. John*, § 476. and afterwards *Jesus* himself. All this was done before the Rising of the Sun; for (6.) Then came the other Women to anoint the Body, § 478. *Mary Magdalene* might yet be at the Sepulchre, when the other Women came; but it appears to be more probable, that she was
gone

gone away again to acquaint the Disciples with what she had seen and heard. See § 477. (7.) When they came to the Sepulchre, they saw the same Angel who had rolled away the Stone, sitting on the right Side, who told them that *Jesus* was risen, &c. § 479. This is the Angel mentioned by St. *Matthew* and St. *Mark*. (8.) When they were entered into the Sepulchre, they saw two Angels in the Place where *Jesus* had lain, standing by them, § 480. (These are the two Angels mentioned by St. *Luke*, and perhaps were the same that *Mary Magdalene* had seen before, see § 476.) And they put the Women in Mind how *Jesus* had foretold his Resurrection unto them. (9.) Upon this, the Women went away to inform the Apostles of these Things, § 481. (10.) As they went, *Jesus* met them, and discoursed with them, as it is recorded, § 482. And so *Mary Magdalene*, and also the other Women, could inform the Apostles that *Jesus* was risen from the Dead, and had been seen of them, § 483.

From this brief Recital of the Matters relating to the Resurrection, the candid Reader will, I imagine, be convinced, that there is neither Contradiction, Inconsistency, nor Improbability in the Evangelical Accounts; but that they will bear the strictest Scrutiny of a Sceptic or an Infidel. Or, at least, this may lead him into a Method of enquiring into these Points in such a Manner, that he may be able farther to satisfy himself of the Harmony that may be discovered in these Writings. I have purposely studied Brevity in these Notes. If they are Truths which I have hinted, they will open themselves more and more to the devout or impartial Examiner: And if I have been mistaken in any Points, I shall readily be excused for not enlarging upon them.

SECTION CCCCXCI.

SOME Commentators have supposed, that the Apostles went away into *Galilee* immediately after the Day of the Resurrection; (as they seem to have been ordered to do, § 479, 482.) and from thence conclude, that this Appearance was made in *Galilee*^a. This is an Opinion which I am not solicitous to confute; but St. *John's* Expression *πάλιν ἦσαν ἐκεῖ*, *they were again within*, rather inclines me to think they were now in the same Place mentioned in the foregoing Sections. Wherever they were, this Section is in its proper Order, and the History very consistent: And the proper Harmony and Series of the History is what I have been chiefly desirous to illustrate.

^a *Vid. Barradii Comment. T. iv. l. viii. c. 17.*

SECTION CCCCXCVII.

THE Apostles appear to have gone away to *Galilee* soon after (if not before) *Jesus* had been with them, § 491; for § 493, we find some of them at the Sea of *Tiberias* (in *Galilee*,) where *Jesus*, as I imagine, first appeared to them in those Parts; though some eminent Harmonists are of a contrary Opinion, placing this Appearance on the Mountain, before that at the Sea of *Tiberias*^a. But it may be observ'd, that the Orders given to the Apostles, § 479, and 482 were only general, *To go into Galilee*; which they obey'd, and where they seem to have waited in Expectation of the Lord, but to have been uncertain as to the Time of his coming, or the Place he would come to. Otherwise, had their Expectation of him been immediate, or the Place fix'd; or had *Jesus*, before that, appeared unto them in *Galilee*, *Peter* would probably sooner have suspected, that it was the Lord who order'd them to cast their Net into the Sea, § 493. Therefore I conclude that he then first appeared unto them in *Galilee*, and afterwards appointed the Mountain they should go to. But wherever the Evangelists can be made to appear consistent, by placing the History in a different Order from that which I have here follow'd, I am not tenacious of my own Opinions.

^a Bishop *Richardson*, &c.

SECTION CCCCXCVIII.

THE Declaration of St. *Mark* xvi. 19. § 500, makes it almost necessary to conclude that this Charge was given at *Jerusalem*, after the Return of the Apostles out of *Galilee*, (though that Return is no where particularly mention'd.) And we may also conclude with the same Certainty, that the Discourse related in the next Section, was held in the same Place: St. *Luke* not having taken any Notice at all of the Progress into *Galilee*, or the Appearances there; and mentioning here the Orders he gave, that they should *tarry in Jerusalem*, fully implying that they were then in that City. See also *Acts* i. 4.

I shall conclude these Notes with a brief orderly Recital of the several Appearances of our Lord, after his Resurrection, adding to those I have here mention'd, the others also related by St. *Paul*, whose Accounts, though he be an Evangelical Historian, I have omitted in the Body of this Work, which was intended only as an Harmony of the four Gospels: For which Reason I have omitted some other Evangelical Accounts of that Apostle, and some given by St. *Luke*, in the Acts of the Apostles, which may be found connected with the others, in the Harmonies

nies of *Le Clerc*, *Toinard*, &c. or may be readily referr'd to *Acts* i. 1—12. *1 Cor.* xi. 23—25, and xv. 3—7, and which, when compar'd, will appear to be entirely consistent with those of the other Evangelists.

The Appearances of our Lord were these, (1.) To *Mary Magdalene*, § 476, 477. (2.) To the other Women, § 482. (3.) To Peter, § 486, and *1 Cor.* xv. 5. Where this Appearance was made, it is not mentioned. It might be in the City; or *Peter's* Love and Curiosity might lead him again towards the Sepulchre, and there he might see him. And I must confess that I am the more inclined to indulge this Conjecture, because *Peter* appears to have been now alone. (4.) To *Cleopas*, and the other Disciples, in the Way to *Emmaus*, § 485. (5.) To these again, with the other Disciples, at *Jerusalem*, § 487. All these were on the Day of the Resurrection, Sunday, April 5. (6.) To the Disciples again, Sunday, April 12. § 491. One of these two last I take to be that Appearance mention'd by *St. Paul*, *1 Cor.* xv. 5. who saith, in general, that he was seen of the Twelve^a. (7.) To Peter and Thomas, &c. at the Sea of *Tiberias*, § 493. (8.) To the Eleven, on the Mountain, § 497. There is an Account given by *St. Paul*, *1 Cor.* xv. 6. of his appearing to above five hundred Brethren at once; but neither the Time nor Place is mention'd; and I shall not undertake to ascertain whether it was before, or after this; or whether it might not be the same Appearance. For (1.) *St. Matthew's* mentioning the Eleven, doth not necessarily exclude all others. (2.) This Appearance was to be a solemn one, for *Jesus* had before appointed it. (3.) There were some present who doubted; which can scarcely be supposed of any of the Eleven, after even *Thomas* had been so fully convinced, § 491. (4.) The Charge and Commission now given to the Eleven, might probably be given in the Presence of the Multitude, for the Confirmation of their Authority over the Church. With these short Observations, I shall leave the Reader to judge as he shall think proper, of the Time and Place where the five hundred saw him; for I would only avoid being thought desirous of multiplying the Appearances. (9.) To *James*, *1 Cor.* xv. 7. where, and when, is altogether uncertain, except that it was after the Appearance to the five hundred. (10.) To all the Apostles, *1 Cor.* xv. 7. Though here again the Apostles are only named, yet it is generally supposed that there were many more then present; for it is concluded that this refers to his last Appearance, mention'd § 498, 499, 500. when he led them out to *Bethany*, and ascended up into Heaven; of which, not only the twelve, but the hundred and twenty, mention'd *Acts* i. 15. are supposed to have been Witnesses. Indeed we may have some Reason to judge, that the Word *Apostles* is here used with some Latitude, since *St. Paul* had just before mentioned the Twelve, and now expresses himself in this general Manner, to all the Apostles. But whether there were one hundred and twenty present at the Ascension, or what Number more

^a Vid. *Poli Syn.* in loc.

than the Apostles strictly so called, is what we are not able to determine. From the Accounts of St. Mark and St. Luke, in the three last Sections of the History, or from *Acts* i. 4, &c. we can conclude nothing with any Certainty as to the Number then present: And though there might be many more than the Evangelists particularly mention, yet it must be look'd upon as a sufficient Confirmation of the Faith, to declare and manifest, that he shewed himself alive after his Passion, unto the Apostles whom he had chosen by many infallible Proofs, being seen of them forty Days, and speaking of the Things pertaining to the Kingdom of God.

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OF THE
Evangelical History.

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III.	14	The two Genealogies of our Saviour
IV.	15	<i>Joseph</i> is satisfied about his Wife's Pregnancy
	16	— goeth with the Virgin to <i>Bethlehem</i>
	17	The Virgin is deliver'd of her sacred Burden
	18	The Shepherds are informed of his Birth, and
	19	The Heavenly Host rejoice at it
	20	The Shepherds visit the Child, and publish the Vision
	21	The Child is circumcised, and named <i>Jesus</i>
	22	<i>Jesus</i> is presented to the Lord, and the Virgin purified
	23	<i>Simeon's</i> Song of Thanksgiving and Prophecy
	24	<i>Anna</i> acknowledgeth <i>Jesus</i> to be the <i>Christ</i>
	25	<i>Joseph</i> and the Virgin return Home, with <i>Jesus</i>
V.	26	The Wise-men come to worship <i>Christ</i>
	27	<i>Joseph</i> is order'd to carry <i>Jesus</i> into <i>Egypt</i>
	28	<i>Herod</i> slayeth the Infants at <i>Bethlehem</i>
	29	<i>Joseph</i> is order'd to return out of <i>Egypt</i>
	30	<i>Jesus</i> is distinguished by particular Grace
	31	— tarrieth at <i>Jerusalem</i> , to converse with the Doctors
	32	— returneth Home, and is subject to his Parents
VI.	33	<i>John the Baptist</i> is called to his Ministry
	34	— exhorteth the <i>Pharisees</i> , and <i>Sadducees</i> to Repentance
	35	— teacheth the People, Publicans, and Soldiers their Duty
	36	— declareth the Coming and Divine Power of <i>Christ</i>
VII.	37	— his Testimony concerning himself and the <i>Messiah</i>
	38	— seeth <i>Jesus</i> , and declareth him to be the Son of God
	39	<i>Andrew</i> (<i>John</i> ,) and <i>Peter</i> follow <i>Jesus</i>
	40	<i>Philip</i> and <i>Nathanael</i> follow <i>Jesus</i>
	41	<i>Jesus</i> turneth Water into Wine at a Marriage Feast
	42	— goeth down to <i>Capernaum</i> with his Relations
	43	— casteth the Buyers and Sellers out of the Temple
	44	— his Answer to the <i>Jews</i> , who requir'd a Sign
	45	— convinceth many by his Miracles
VIII.	46	— his Discourse with <i>Nicodemus</i> about Regeneration

A View of the Order and Connection of the four Gospels.

Chronological
Table.

Topological
Table.

	St. Matthew.	St. Mark.	St. Luke.	St. John.	A. J. P.	Jesus at
	Ch. y to y	Ch. y to y	Ch. y to y	Ch. y to y		
1	_____	1 1 — 2	_____	_____		
2	_____	_____	1 1 — 5	_____		
3	_____	_____	_____	1 1 — 19		
4	_____	_____	1 5 — 8	_____		
5	_____	_____	1 8 — 18	_____	4708.	
6	_____	_____	1 18 — 23	_____	September.	
7	_____	_____	1 23 — 26	_____		
8	_____	_____	1 26 — 39	_____	4709 Mar. 25	In the Womb
9	_____	_____	1 39 — 56	_____	April.	
10	_____	_____	1 56 — 57	_____	June.	
11	_____	_____	1 57 — 59	_____	June 24.	
12	_____	_____	1 59 — 67	_____		
13	_____	_____	1 67 —	_____		
14	1 1 — 18	_____	3 23 —	_____		
15	1 18 —	_____	_____	_____		
16	_____	_____	2 1 — 6	_____	December.	
17	_____	_____	2 6 — 8	_____	Dec. 25.	Bethlehem.
18	_____	_____	2 8 — 13	_____		
19	_____	_____	2 13 — 15	_____		
20	_____	_____	2 15 — 21	_____		
21	_____	_____	2 21 — 22	_____	4710 Jan. 1.	
22	_____	_____	2 22 — 25	_____	Feb. 2.	Jerusalem.
23	_____	_____	2 25 — 36	_____		
24	_____	_____	2 36 — 39	_____		
25	_____	_____	2 39 — 40	_____		Nazareth.
26	2 1 — 13	_____	_____	_____	Oct. or Nov.	
27	2 13 — 16	_____	_____	_____		
28	2 16 — 19	_____	_____	_____		In Egypt.
29	2 19 —	_____	_____	_____	4711 March.	
30	_____	_____	2 40 — 41	_____		Nazareth.
31	_____	_____	2 41 — 51	_____	4721 Apr.	Jerusalem.
32	_____	_____	2 51 —	_____		Nazareth.
33	3 1 — 7	1 2 — 7	3 1 — 7	_____	4741 Sept.	
34	3 7 — 11	_____	3 7 — 10	_____	October.	
35	_____	_____	3 10 — 15	_____	November.	
36	3 11 — 13	1 7 — 9	3 15 — 19	_____	December.	
37	_____	_____	_____	1 19 — 29	4742 Jan.	
38	_____	_____	_____	1 29 — 35		Bethabara.
39	_____	_____	_____	1 35 — 43		
40	_____	_____	_____	1 43 —		Galilee.
41	_____	_____	_____	2 1 — 12		Cana.
42	_____	_____	_____	2 12 — 13	March.	Capernaum.
43	_____	_____	_____	2 13 — 18	April.	Jerusalem.
44	_____	_____	_____	2 18 — 23		
45	_____	_____	_____	2 23 —	Apr. 17.	
46	_____	_____	_____	3 1 — 16	1st Passover.	

Chap.	Sect	
	47	The Design and Effect of <i>Christ's</i> coming into the World
	48	<i>Jesus</i> baptizeth in <i>Judæa</i> , and <i>John</i> at <i>Enon</i>
	49	<i>John</i> beareth farther Testimony of <i>Jesus</i>
IX.	50	<i>Jesus</i> , his Discourse with a Woman of <i>Samaria</i>
	51	— his Answers to his Disciples on that Occasion
	52	Many of the <i>Samaritans</i> believe on him
	53	The <i>Galileans</i> also receive him
	54	<i>Jesus</i> healeth a Nobleman's Son of <i>Capernaum</i>
X.	55	— is baptized, and the Spirit descendeth on him, &c.
	56	— is led into the Wilderness, and tempted of the Devil
	57	— healeth an impotent Man, at the Pool of <i>Bethesda</i>
	58	The <i>Jews</i> seek to kill him for breaking the Sabbath
	59	<i>Jesus</i> declareth himself to be the Son of God
	60	— proveth it by the Testimony of <i>John</i> and the Scriptures
XI.	61	<i>John</i> is cast into Prison
	62	<i>Jesus</i> returneth into <i>Galilee</i>
	63	— goeth to <i>Nazareth</i> , where they seek to kill him
	64	— goeth thence to dwell at <i>Capernaum</i>
	65	<i>Christ</i> beginneth to exercise his more publick Ministry
XII.	66	— calleth <i>Andrew</i> , and <i>Peter</i> , and <i>James</i> , and <i>John</i>
	67	— teacheth and astonisheth the People
	68	— casteth out an unclean Spirit at <i>Capernaum</i>
	69	— rebuketh a Fever in <i>Peter's</i> Wife's Mother
	70	— healeth many Sick, and casteth out many Devils
	71	— goeth to preach in other Cities
	72	— goeth about <i>Galilee</i> teaching and healing
	73	— teacheth the People out of <i>Simon's</i> Ship
	74	— causeth a Miraculous Draught of Fishes
XIII.	75	— cleanseth a Leper
	76	— preacheth to very many People
	77	— healeth a Paralytic, and forgiveth his Sins
	78	— teacheth the Multitude by the Sea Side
	79	— calleth <i>Matthew</i> from the Receipt of Custom
	80	— eateth with Publicans in <i>Levi's</i> House
	81	— vindicateth his Disciples in not fasting, by
	82	The Parable of the new Piece and old Garment
	83	— of the new Wine and old Bottles, and
	84	— of the new and old Wine
XIV.	85	<i>Christ</i> vindicateth his Disciples in plucking the Ears of Corn upon the Sabbath Day
	86	— healeth a withered Hand on the Sabbath Day
	87	— retireth, but is followed by great Multitudes
	88	— electeth the twelve Apostles
	89	— teacheth, and healeth very many People
XV.	90	— beginneth the Sermon on the Mount, containing
	91	I. A Declaration, who are blessed

A View of the Order and Connection of the Gospels.

	St. Matthew.	St. Mark.	St. Luke.	St. John.	Chronological Table.	Topological Table.
	Ch. Ψ . to Ψ .	Ch. Ψ . to Ψ .	Ch. Ψ . to Ψ .	Ch. Ψ . to Ψ .	A. J. P.	<i>Jesus at</i>
47	_____	_____	_____	3 16 — 22		
48	_____	_____	_____	3 22 — 25	May.	In Judea,
49	_____	_____	_____	3 25 —	November.	
50	_____	_____	_____	4 1 — 31	December.	Sychar.
51	_____	_____	_____	4 31 — 39		
52	_____	_____	_____	4 39 — 43		
53	_____	_____	_____	4 43 — 46		In Galilee.
54	_____	_____	_____	4 46 —		Cana.
55	3 13 —	1 9 — 12	3 21 — 23	_____	4743. Jan.	At Jordan.
56	4 1 — 12	1 12 — 14	4 1 — 14	_____		Wilderness.
57	_____	_____	_____	5 1 — 14	April 6.	Jerusalem.
58	_____	_____	_____	5 14 — 19	2d Passover.	
59	_____	_____	_____	5 19 — 31		
60	_____	_____	_____	5 31 —	4743.	
61	_____	_____	3 19 — 21	_____	(May.)	
62	4 12 — 13	1 14 —	4 14 — 16	_____		In Galilee.
63	_____	_____	4 16 — 31	_____	(June.)	Nazareth.
64	4 13 — 17	_____	4 31 —	_____		Capernaum.
65	4 17 — 18	1 14 — 16	_____	_____		
66	4 18 — 23	1 16 — 21	_____	_____		Sea of Gal.
67	_____	1 21 — 23	4 31 — 33	_____		Capernaum.
68	_____	1 23 — 29	4 33 — 38	_____		
69	8 14 — 16	1 29 — 32	4 38 — 40	_____		
70	8 16 — 18	1 32 — 35	4 40 — 42	_____		
71	_____	1 35 — 39	4 42 — 44	_____	(July.)	In Galilee.
72	4 23 —	1 39 — 40	4 44 —	_____		
73	_____	_____	5 1 — 4	_____	(September.)	Sea of Gal.
74	_____	_____	5 4 — 12	_____		
75	8 2 — 5	1 40 —	5 12 — 17	_____	(October)	In a Progress.
76	_____	2 1 — 3	_____	_____	(December)	Capernaum.
77	9 2 — 9	2 3 — 13	5 17 — 27	_____	4744.	
78	_____	2 13 — 14	5 27 —	_____	February.	By the Sea.
79	9 9 — 10	2 14 — 15	5 27 — 29	_____		
80	9 10 — 14	2 15 — 18	5 29 — 33	_____		Levi's House
81	9 14 — 16	2 18 — 21	5 33 — 36	_____		
82	9 16 — 17	2 21 — 22	5 36 — 37	_____		
83	9 17 — 18	2 22 — 23	5 37 — 39	_____		
84	_____	_____	5 39 —	_____		
85	12 1 — 9	2 23 —	6 1 — 6	_____	March.	In a Progress.
86	12 9 — 15	3 1 — 7	6 6 — 12	_____	March 26.	
87	12 15 — 22	3 7 — 13	_____	_____	3d. Passover.	
88	_____	3 13 — 19	6 12 — 17	_____	4744.	On a Mount.
89	_____	_____	6 17 — 20	_____	(April)	On a Plain.
90	5 1 — 3	_____	6 20 —	_____		On a Mount.
91	5 3 — 13	_____	6 20 — 24	_____		

Chap.	Sect.	
	92	2. A Denunciation of Woes to several Sorts of Persons
	93	3. The Privileges and Duties of his Disciples
	94	4. The Design of his coming, and the Effect of his Law
	95	5. An Explanation of the Sixth Commandment
	96	6. — of the Seventh Commandment
	97	7. — of the Law of Divorces
	98	8. A Prohibition of common Swearing
	99	9. — of Resistance and Retaliation
XVI.	100	10. A Command to love our Enemies
	101	11. — to do good unto all Men
	102	12. Directions how to do our Alms
	103	13. — how to pray
	104	14. — how to fast
	105	15. Advice to lay up Treasures in Heaven
	106	16. — to have our Eye single
	107	17. — not to be solicitous about Worldly Things
XVII.	108	18. — not to judge, or condemn others
	109	19. — not to be quick sighted in the Faults of others, and blind to our own
	110	20. — not to expose holy Things to Contempt
	111	21. A Declaration of the Efficacy of Prayer
	112	22. Advice to enter in at the strait Gate
	113	23. Directions to avoid false Prophets, and how to know them
	114	24. — to be Doers of the Word, and not Hearers only
	115	The People are astonished at his Doctrine, and follow him
XVIII.	116	<i>Christ</i> healeth a <i>Centurion's</i> Servant of the Palsie
	117	— raiseth a Widow's Son from the dead
	118	— his Answer to the Message of <i>John the Baptist</i>
	119	— his Testimony of <i>John the Baptist</i>
XIX.	120	— reproveth the <i>Jews</i> for their Incredulity
	121	— denounceth Woes on <i>Chorazin</i> , <i>Bethsaida</i> , &c
	122	— inviteth all Men to come unto him
	123	— dineth with a <i>Pharisee</i> , remits a Woman's Sins, and speaketh the Parable of the two Debtors
	124	— takes a Progress thro' many Cities preaching
	125	— his Friends think him imprudent, in undergoing such constant Fatigues
XX.	126	— healeth a blind and dumb Man
	127	The <i>Scribes</i> and <i>Pharisees</i> impute his Miracles to <i>Beelzebub</i>
	128	<i>Christ</i> sheweth that Satan cannot be divided against himself
	129	— declareth the Danger of the Sin against the Holy Ghost
	130	— sheweth that Men will be judged by their Words
	131	— reproveth the <i>Pharisees</i> for requiring a Sign
	132	The Parable of the unclean Spirit returning again
	133	<i>Christ</i> declareth that his faithful Disciples are his nearest Relations

The Order and Connection of the four Gospels.

Chronological
Table.

Topological
Table.

	St. Matthew.	St. Mark.	St. Luke.	St. John.	J. A. P.	Jesus at
	Ch. Ψ to Ψ	Ch. Ψ to Ψ	Ch. Ψ to Ψ	Ch. Ψ to Ψ		
92	_____	_____	6 24 — 27	_____		
93	5 13 — 17	_____	_____	_____		
94	5 17 — 21	_____	_____	_____		
95	5 21 — 27	_____	_____	_____		
96	5 27 — 31	_____	_____	_____		
97	5 31 — 33	_____	_____	_____		
98	5 33 — 38	_____	_____	_____		
99	5 38 — 43	_____	6 29 — 32	_____		
100	5 43 — 46	_____	6 27 — 29	_____		
101	5 46 — _____	_____	6 32 — 37	_____		
102	6 1 — 5	_____	_____	_____		
103	6 5 — 16	_____	_____	_____		
104	6 16 — 19	_____	_____	_____		
105	6 19 — 22	_____	_____	_____		
106	6 22 — 24	_____	_____	_____		
107	6 24 — _____	_____	_____	_____		
108	7 1 — 3	_____	6 37 — 39	_____		
109	7 3 — 6	_____	6 39 — 43	_____		
110	7 6 — 7	_____	_____	_____		
111	7 7 — 13	_____	_____	_____		
112	7 13 — 15	_____	_____	_____		
113	7 15 — 21	_____	6 43 — 46	_____		
114	7 21 — 28	_____	6 46 — _____	_____		
115	7 28 — 8:2	_____	_____	_____		
116	8 5 — 14	_____	7 1 — 11	_____		Capernaum.
117	_____	_____	7 11 — 19	_____	4744.	Nain.
118	11 2 — 7	_____	7 19 — 24	_____	(May.)	In a Progress.
119	11 7 — 16	_____	7 24 — 31	_____		
120	11 16 — 20	_____	7 31 — 36	_____		
121	11 20 — 25	_____	_____	_____		
122	11 25 — _____	_____	_____	_____		
123	_____	_____	7 36 — _____	_____		
124	_____	_____	8 1 — 4	_____	(July.)	
125	_____	3 19 — 22	_____	_____	(August.)	Capernaum.
126	12 22 — 24	_____	_____	_____		
127	12 24 — 25	3 22 — 23	_____	_____		
128	12 25 — 31	3 23 — 28	_____	_____		
129	12 31 — 33	3 28 — 31	_____	_____		
130	12 33 — 38	_____	_____	_____		
131	12 38 — 43	_____	_____	_____		
132	12 43 — 46	_____	_____	_____		
133	12 46 — _____	3 31 — _____	_____	_____		

Cap.	Sect.	
XXI.	134	The Parable of the Sower
	135	<i>Christ</i> sheweth why he spake in Parables
	136	— applies a Prophecy of <i>Isaiah</i> to the <i>Jews</i>
	137	— sheweth the Privileges of the Disciples
	138	— explaineth the Parable of the Sower
	139	— declareth that all Things shall be made manifest
XXII.	140	— directeth us to observe and practise what we hear
	141	The Parable of the Seed growing secretly
	142	— of the Tares
	143	— of the Mustard Seed
	144	— of the Leaven
	145	<i>Christ</i> spake not to the People without a Parable, and why
	146	— explaineth the Parable of the Tares to his Disciples
	147	The Parable of the hidden Treasure
	148	— of the Pearl
	149	— of the Net
	150	— of the Householder
XXIII.	151	<i>Christ</i> giveth Orders to pass over to <i>Gadara</i>
	152	— his Answers to some who proposed to follow him
	153	— stilleth a Tempest on the Sea
	154	— casteth a Legion of Devils out of a <i>Gadarene</i> , and suffereth them to enter into an Herd of Swine
	155	— refuseth to let the dispossessed Man follow him
XXIV.	156	— is gladly received at his Return
	157	— raiseth <i>Jairus's</i> Daughter from the Dead, and healeth a Woman of an Issue of Blood
XXV.	158	— giveth Sight to two blind Men
	159	— casteth out a dumb Devil
	160	— is ill received in his own City
	161	— teacheth and healeth in the Country about it
	162	— proposeth to send Labourers into his Harvest
	163	— his Commission and Charge to the XII. Apostles
	164	— his Charge continued
XXVI.	165	— goeth to teach in several Cities
	166	The XII. preach, and heal, and cast out Devils
	167	<i>Herod's</i> Opinion of <i>Jesus</i> , and Desire to see him
	168	An Account of the Death of <i>John the Baptist</i>
	169	The XII. return, and <i>Jesus</i> retireth with them
XXVII.	170	<i>Christ's</i> Question to <i>Philip</i> about feeding the Multitude
	171	— feedeth 5000 Men with five Loaves and two Fishes
	172	— sendeth the Multitude away, and prayeth alone
	173	The Disciples are taken in a Storm
	174	<i>Christ</i> walketh to them on the Water, and affrighteth them
	175	<i>Peter</i> desireth to walk on the Water, but wants Faith
	176	<i>Christ</i> goeth into the Ship, and stilleth the Tempest
	177	— healeth great Numbers of People

A View of the Order and Connection of the Gospels.

A View of the Order and Connection of the Gospels.					Chronological Table.	Topological Table.
	St. Matthew.	St. Mark.	St. Luke.	St. John.	A. J. P.	Jesus at
	Ch. Ψ . to Ψ .	Ch. Ψ . to Ψ .	Ch. Ψ . to Ψ .	Ch. Ψ . to Ψ .		
134	13 1 — 10	4 1 — 10	8 4 — 9	—	4744. (August)	Sea of Gal.
135	13 10 — 14	4 10 — 13	8 9 — 11	—		
136	13 14 — 16	—	—	—		
137	13 16 — 18	—	—	—		
138	13 18 — 24	4 13 — 21	8 11 — 16	—		
139	—	4 21 — 24	8 16 — 18	—		
140	—	4 24 — 26	8 18 — 19	—		
141	—	4 26 — 30	—	—		
142	13 24 — 31	—	—	—		
143	13 31 — 33	4 30 — 33	—	—		
144	13 33 — 34	—	—	—		
145	13 34 — 36	4 33 — 35	—	—		
146	13 36 — 44	—	—	—		
147	13 44 — 45	—	—	—		
148	13 45 — 47	—	—	—		
149	13 47 — 51	—	—	—		
150	13 51 — 54	—	—	—		
151	8 18 — 19	4 35 — 36	8 22 — 23	—		
152	8 19 — 24	—	—	—		
153	8 24 — 28	4 36 —	8 23 — 26	—		
154	8 28 —	5 1 — 18	8 26 — 38	—		Gadara.
155	—	5 18 — 21	8 38 — 40	—		
156	9 1 — 2	5 21 — 22	8 40 — 41	—		
157	9 18 — 27	5 22 —	8 41 —	—		
158	9 27 — 32	—	—	—		
159	9 32 — 35	—	—	—		
160	13 54 —	6 1 — 6	—	—		
161	9 35 — 36	6 6 — 7	—	—		
162	9 36 —	—	—	—		
163	10 1 — 16	6 7 — 12	9 1 — 6	—		
164	10 16 —	—	—	—	(September.)	In a Progress.
165	11 1 — 2	—	—	—		
166	—	6 12 — 14	9 6 — 7	—		
167	14 1 — 3	6 14 — 17	9 7 — 10	—		
168	14 3 — 13	6 17 — 30	—	—		
169	14 13 — 15	6 30 — 35	9 10 — 12	6 1 — 3		
170	—	—	—	6 3 — 8		
171	14 15 — 22	6 35 — 45	9 12 — 18	6 8 — 15		
172	14 22 — 24	6 45 — 47	—	6 15 — 16		
173	14 24 — 25	6 47 — 48	—	6 16 — 19		
174	14 25 — 28	6 48 — 51	—	6 19 — 21	(October)	Nazareth.
175	14 28 — 32	—	—	—		
176	14 32 — 34	6 51 — 53	—	6 21 — 22		
177	14 34 —	6 53 —	—	—		
					(December)	In a Progress, with his Disc.
					4745.	In a Progress alone.
					(March.)	Bethsaida.
						On the Sea.
						Gennesareth.

Chap.	Sect.	
XXVIII.	178	<i>Christ</i> reproveth those who followed him for worldly Lucre
	179	— declareth himself to be the Bread of Life
	180	Many of his Disciples are offended, and leave him
	181	The XII. testify their Adherence and Faith
	182	<i>Christ</i> foretelleth <i>Judas's</i> Treachery
XXIX.	183	— vindicateth his Disciples in eating with unwashen Hands
	184	— sheweth that nothing from without defileth a Man
	185	— would no longer walk in <i>Judaea</i>
	186	— healeth the <i>Syrophenician</i> Woman's Daughter
XXX.	187	— goeth through <i>Decapolis</i>
	188	— cureth a deaf and dumb Man
	189	— healeth very many People
	190	— feedeth 4000 Men with seven Loaves and a few Fishes
	191	— reproveth the <i>Pharisees</i> for requiring a Sign
	192	— cautioneth his Disciples against Hypocrisy
XXXI.	193	— giveth Sight to a blind Man
	194	— asketh his Disciples the People's, and their Opinion of him
	195	<i>Peter</i> is commended for his Confession, and called <i>Cephas</i>
	196	<i>Christ</i> ordereth his Disciples not to tell who he was
	197	— foretelleth his Death and Resurrection
	198	<i>Peter</i> rebuked for being offended at that Saying
	199	<i>Christ</i> sheweth the Necessity of taking up the Cross
	200	— the Value of the Soul
	201	— the Danger of being ashamed of him
	202	— the Time of his Coming with Power
XXXII.	203	The Transfiguration of <i>Christ</i>
	204	<i>Christ</i> explains the Prophecy of <i>Elias's</i> Coming
	205	— casteth out a Devil which his Disciples could not
	206	— telleth his Disciples why they could not
XXXIII.	207	— foretelleth his Death and Resurrection
	208	The Disciples dispute about Superiority
	209	<i>Christ</i> payeth Tribute by a Miracle
	210	— reproveth the Ambition of his Disciples
	211	— biddeth them not to prohibit those who wrought in his Name
	212	— sheweth them the Danger of Offences
	213	— ordereth them to have Salt in themselves
XXXIV.	214	— forbiddeth them to despise any Believer
	215	The Parable of the lost Sheep
	216	How we should behave towards an offending Brother
	217	The Power of Binding and Loosing given to the Apostles
	218	The Parable of the merciful Lord, and unmerciful Servant
	219	<i>Christ's</i> Brethren urge him to go into <i>Judaea</i>
	220	— departeth from <i>Galilee</i>
	221	The <i>Samaritans</i> refuse to entertain him
	222	<i>James</i> and <i>John</i> rebuked for intemperate Zeal
	223	<i>Christ's</i> Answers to some who proposed to follow him

A View of the Order and Connection of the four Gospels.

				Chronological Table.	Topological Table.
				A. J. P. 4745.	Jesus at
St. Matthew.	St. Mark.	St. Luke.	St. John.		
Ch. $\bar{y}$ to $\bar{y}$	Ch. $\bar{y}$ to $\bar{y}$	Ch. $\bar{y}$ to $\bar{y}$	Ch. $\bar{y}$ to $\bar{y}$		
178	_____	_____	6 22 — 28		Capernaum.
179	_____	_____	6 28 — 60		
180	_____	_____	6 60 — 67		
181	_____	_____	6 67 — 70		
182	_____	_____	6 70 —		
183	15 1 — 10	7 1 — 14	_____	Apr. 14.	In Judæa.
184	15 10 — 21	7 14 — 24	_____	4th. Passover.	
185	_____	_____	7 1 — 2		
186	15 21 — 29	7 24 — 21	_____	(May.)	Coast of Tyre.
187	15 29 —	7 31 — 32	_____		Decapolis.
188	_____	7 32 —	_____		
189	15 29 — 32	_____	_____	(June.)	On a Mount.
190	34 52 —	8 1 — 11	_____		By the Sea of
191	16 1 — 5	8 11 — 14	_____		Galilee.
192	16 5 — 13	8 14 — 22	_____		Magdala.
193	_____	8 22 — 27	_____		Bethsaida.
194	16 13 — 17	8 27 — 30	9 18 — 21	(July.)	Cæsarea Phi-
195	16 17 — 20	_____	_____		lippi.
196	16 20 — 21	8 30 — 31	9 21 — 22		
197	16 21 — 22	8 31 — 32	9 22 — 23		
198	16 22 — 24	8 32 — 34	_____		
199	16 24 — 26	8 34 — 36	9 23 — 25		
200	16 26 — 28	8 36 — 38	9 25 — 26		
201	_____	8 38 —	9 26 — 27		
202	16 28 —	9 1 — 2	9 27 — 28		
203	17 1 — 10	9 2 — 11	9 28 — 39		
204	17 10 — 14	9 11 — 14	_____	(July.)	
205	17 14 — 19	9 14 — 28	9 39 — 43		
206	17 19 — 22	9 28 — 30	_____		
207	17 22 — 24	9 30 — 33	9 43 — 46	(August.)	
208	_____	9 33 —	9 46 — 47		
209	17 24 —	_____	_____		Capernaum.
210	18 1 — 6	9 33 — 38	9 47 — 49		
211	_____	9 38 — 41	9 49 — 51		
212	18 6 — 10	9 41 — 49	_____		
213	_____	9 49 —	_____		
214	18 10 — 12	_____	_____		
215	18 12 — 15	_____	_____		
216	18 15 — 18	_____	_____		
217	18 18 — 21	_____	_____		
218	18 21 —	_____	_____		
219	_____	_____	7 2 — 11	(September.)	
220	19 1 —	10 1 —	_____		
221	_____	_____	9 51 — 54	(October.)	Samaria.
222	_____	_____	9 54 — 57		
223	_____	_____	9 57 —		

Chap.	Sect.	
XXXV.	224	<i>Christ</i> sendeth out LXX Disciples to preach, and heal
	225	The <i>Jews</i> differ in their Opinion concerning him
	226	<i>Christ</i> vindicates his Conduct and asserts his Mission
	227	The <i>Jews</i> are much divided about him
	228	The <i>Pharisees</i> send Officers to take him
XXXVI.	229	The People know not what to resolve about him
	230	The Officers refuse to take him
	231	<i>Nicodemus</i> pleads in his Favour
	232	<i>Christ</i> retires out of the City
	233	— his Behaviour towards the Woman taken in Adultery
	234	— declareth himself to be the Son of God
	235	— foretelleth the Manner of his Death
XXXVII.	236	— reproveth the <i>Jews</i> , and they attempt to stone him
XXXVIII.	237	— giveth Sight to a Man born blind
	238	The <i>Pharisees</i> are offended, and excommunicate the Man
	239	<i>Christ</i> declareth himself unto the Man
	240	— reproveth the <i>Pharisees</i>
XXXIX.	241	— declareth himself to be the good Shepherd
	242	The <i>Jews</i> again divided in their Opinion of him
	243	The Seventy return, rejoicing at their Success
	244	<i>Christ</i> rejoiceth at it, and giveth Thanks
	245	— sheweth his Disciples their great Privileges
	246	— telleth a Lawyer how to inherit eternal Life
	247	The Parable of the good Samaritan
XL.	248	<i>Christ</i> is entertained by <i>Martha</i> , and commendeth <i>Mary</i>
	249	— teacheth his Disciples how to pray
	250	The Parable of the importunate Friend, and Application
	251	<i>Christ</i> casteth out a dumb Devil, the <i>Pharisees</i> impute it to <i>Beelzebub</i> , and are reprov'd
	252	The Parable of the unclean Spirit's returning
	253	<i>Christ</i> sheweth who are Blessed
	254	— reproveth the People for requiring a Sign
	255	— sheweth that Knowledge should be communicated
	256	— — — that the Eye should be single
XLI.	257	— dineth with a <i>Pharisee</i> , and reproveth Hypocrisy
	258	— severely reproveth the Lawyers
	259	The <i>Scribes</i> and <i>Pharisees</i> lay wait for him
	260	<i>Christ</i> cautioneth his Disciples against Hypocrisy
	261	— telleth them whom to fear, and whom not
	262	— sheweth the Necessity of confessing him
	263	— — — what is the unpardonable Sin
	264	— telleth them how to behave before Magistrates
	265	— refuseth to act as a Judge, or a Divider
	266	The Parable of the Man who would enlarge his Barns
XLII.	267	<i>Christ</i> exhorts his Disciples to avoid Anxiety and Covetousness
	268	— sheweth the Duty and Benefit of Alms-giving

A View of the Order and Connection of the Gospels.

					Chronological Table.	Topological Table.
	St. Matthew. Ch. Ψ to Ψ	St. Mark. Ch. Ψ to Ψ	St. Luke. Ch. Ψ to Ψ	St. John. Ch. Ψ to Ψ	A. J. P. 4745.	Jesus at
224	_____	_____	10 1 — 17	_____		
225	_____	_____	_____	7 11 — 14		
226	_____	_____	_____	7 14 — 25	Oct. 13.	Jerusalem.
227	_____	_____	_____	7 25 — 32		
228	_____	_____	_____	7 32 — 37		
229	_____	_____	_____	7 37 — 45	Oct. 16.	
230	_____	_____	_____	7 45 — 50		
231	_____	_____	_____	7 50 —		
232	_____	_____	_____	8 1 — 2		Mount Olivet.
233	_____	_____	_____	8 2 — 12	Oct. 17.	Jerusalem.
234	_____	_____	_____	8 12 — 21		
235	_____	_____	_____	8 21 — 31		
236	_____	_____	_____	8 31 —		
237	_____	_____	_____	9 1 — 13	Oct. 18.	
238	_____	_____	_____	9 13 — 35		
239	_____	_____	_____	9 35 — 39		
240	_____	_____	_____	9 39 —		
241	_____	_____	_____	10 1 — 19		
242	_____	_____	_____	10 19 — 22		
243	_____	_____	10 17 — 21	_____		
244	_____	_____	10 21 — 23	_____	(November.)	
245	_____	_____	10 23 — 25	_____		
246	_____	_____	10 25 — 29	_____		
247	_____	_____	10 29 — 38	_____		
248	_____	_____	10 38 —	_____		
249	_____	_____	11 1 — 5	_____		Bethany.
250	_____	_____	11 5 — 14	_____		In a Progress.
251	_____	_____	11 14 — 24	_____		
252	_____	_____	11 24 — 27	_____		
253	_____	_____	11 27 — 29	_____		
254	_____	_____	11 29 — 33	_____		
255	_____	_____	11 33 — 34	_____		
256	_____	_____	11 34 — 37	_____		
257	_____	_____	11 37 — 45	_____		
258	_____	_____	11 45 — 53	_____		
259	_____	_____	11 53 —	_____		
260	_____	_____	12 1 — 4	_____		
261	_____	_____	12 4 — 8	_____		
262	_____	_____	12 8 — 10	_____		
263	_____	_____	12 10 — 11	_____		
264	_____	_____	12 11 — 13	_____		
265	_____	_____	12 13 — 16	_____		
266	_____	_____	12 16 — 22	_____		
267	_____	_____	12 22 — 33	_____		
268	_____	_____	12 33 — 35	_____		

Cap.	Sect.	
	269	<i>Christ</i> exhorteth to Diligence and Watchfulness
	270	— sheweth the Difference between a good and a bad Steward
	271	— sheweth what Evils would attend his Followers
	272	— reproveth the People for their Blindness
	273	— adviseth a speedy Reconciliation of Differences
XLIII.	274	— telleth us that great Calamities prove not the Sufferers to be the greatest Sinners
	275	The Parable of the barren Fig-Tree
	276	<i>Christ</i> healeth an infirm Woman on a Sabbath
	277	— reproveth the Ruler of the Synagogue
	278	— compareth the Kingdom of Heaven to Mustard-Seed
	279	— — — — — to Leaven
	280	— travelleth towards <i>Jerusalem</i>
	281	— declareth himself to be equal with the Father
	282	The <i>Jews</i> are desirous to stone, or to take him
	283	<i>Christ</i> retireth beyond <i>Jordan</i>
XLIV.	284	— adviseth his Disciples to Care and Watchfulness
	285	— is not afraid of <i>Herod</i>
	286	— denounceth Woe against <i>Jerusalem</i>
	287	— dineth with a <i>Pharisee</i> , and healeth a Dropsie
	288	— recommendeth Humility
	289	— sheweth who should be invited to a Feast
	290	The Parable of the great Supper
XLV.	291	<i>Christ</i> sheweth how his Disciples must forsake the World
	292	The Parable of the lost Sheep
	293	— — — — — of the lost Piece of Silver
	294	— — — — — of the Prodigal Son
XLVI.	295	— — — — — of the unjust Steward
	296	<i>Christ</i> reproveth the <i>Pharisees</i>
	297	— resolveth the Case of Divorces
	298	— sheweth when Marriage is necessary
	299	The Parable of the rich Man and <i>Lazarus</i>
	300	<i>Christ</i> advises not to offend, but to forgive Offences
	301	— directs how to behave to those who trespass against us, and repent of their Faults
	302	— sheweth the Efficacy of Faith
	303	— — — — — the Necessity of Humility
XLVII.	304	— raiseth <i>Lazarus</i> from the Dead
	305	The Chief Priests call a Council, <i>Caiaphas</i> prophesieth
	306	<i>Christ</i> retireth to the City of <i>Ephraim</i>
XLVIII.	307	— cleanseth ten Lepers
	308	The <i>Pharisees</i> enquire after the Kingdom of God
	309	<i>Christ</i> telleth his Disciples the Manner of his Coming
	310	The Parable of the importunate Widow and unjust Judge
	311	— — — — — of the proud <i>Pharisee</i> and humble Publican
XLIX.	312	<i>Christ</i> receiveth little Children and bleisseth them

A View of the Order and Connection of the Gospels.

	St. Matthew.	St. Mark.	St. Luke.	St. John.	Chronological Table.	Topological Table.
	Ch. γ to γ	Ch. γ to γ	Ch. γ to γ	Ch. γ to γ	A. J. P. 4745.	Jesus at
269	_____	_____	12 35 — 41	_____	(November)	
270	_____	_____	12 41 — 49	_____		
271	_____	_____	12 49 — 54	_____		
272	_____	_____	12 54 — 58	_____		
273	_____	_____	12 58 — _____	_____		
274	_____	_____	13 1 — 6	_____		
275	_____	_____	13 6 — 10	_____		
276	_____	_____	13 10 — 14	_____		
277	_____	_____	13 14 — 18	_____		
278	_____	_____	13 18 — 20	_____		
279	_____	_____	13 20 — 22	_____		
280	_____	_____	13 22 — 23	_____	(December)	
281	_____	_____	_____	10 22 — 31	Dec. 18.	Jerusalem.
282	_____	_____	_____	10 31 — 40		
283	_____	_____	_____	10 40 — _____		
284	_____	_____	13 23 — 31	_____		in Peræa.
285	_____	_____	13 31 — 34	_____		
286	_____	_____	13 34 — _____	_____		
287	_____	_____	14 1 — 7	_____	4746	
288	_____	_____	14 7 — 12	_____	(January)	
289	_____	_____	14 12 — 15	_____		
290	_____	_____	14 15 — 25	_____		
291	_____	_____	14 25 — _____	_____		
292	_____	_____	15 1 — 8	_____		
293	_____	_____	15 8 — 11	_____		
294	_____	_____	15 11 — _____	_____		
295	_____	_____	16 1 — 14	_____		
296	_____	_____	16 14 — 18	_____		
297	19 3 — 10	10 2 — 10	16 18 — 19	_____		
298	19 10 — 13	10 10 — 13	_____	_____		
299	_____	_____	16 19 — _____	_____		
300	_____	_____	17 1 — 3	_____		
301	_____	_____	17 3 — 5	_____		
302	_____	_____	17 5 — 7	_____		
303	_____	_____	17 7 — 11	_____		
304	_____	_____	_____	11 1 — 47	(February)	Bethany.
305	_____	_____	_____	11 47 — 53		
306	_____	_____	_____	11 53 — 55		Ephraim
307	_____	_____	17 11 — 20	_____		In a Progress
308	_____	_____	17 20 — 22	_____		thro ^t Samaria
309	_____	_____	17 22 — _____	_____		and Galilee.
310	_____	_____	18 1 — 9	_____		
311	_____	_____	18 9 — 15	_____		
312	19 13 — 16	10 13 — 17	18 15 — 18	_____		

Chap.	Sect.	
XLIX.	313	<i>Christ</i> telleth a young rich Man how to be perfect
	314	— his Discourse with his Disciples on that Occasion
	315	— promiseth to reward his faithful Followers
	316	— declareth that the last shall be first
	317	The Parable of the Labourers in the Vineyard
L.	318	<i>Christ</i> foretelleth his Death and Resurrection
	319	— his Answer to the Request of <i>Zebedee's</i> Children
	320	— takes Occasion to recommend Humility
	321	— giveth Sight to <i>Bartimæus</i>
	322	— dineth with <i>Zacchæus</i> , and commendeth him
	323	The Parable of the ten Servants, and ten Pounds
LI.	324	The People expect <i>Christ</i> at the Passover
	325	<i>Christ</i> supbeth with <i>Lazarus</i> , <i>Mary</i> anointeth him
	326	— rideth triumphantly towards <i>Jerusalem</i>
	327	— lamenteth and weepeth over the City
LII.	328	— entreth into, and alarmeth <i>Jerusalem</i>
	329	— casteth the Buyers and Sellers out of the Temple
	330	— healeth many, and reproveth the Chief-Priests
	331	— is informed that some <i>Greeks</i> desired to see him
	332	— receiveth Testimony from Heaven
	333	— is believed on by some of the Rulers
	334	— came to save, not to judge the World
	335	— departeth out of the City
	336	— curseth the barren Fig-tree
	337	— casteth out the Buyers and Sellers again
	338	The Chief-Priests, &c. seek how to destroy him
	339	<i>Christ</i> departeth out of the City
LIII.	340	— sheweth his Disciples the Efficacy of Faith, and
	341	— the Necessity and Benefits of Forgiveness
	342	— puts those to Silence who ask by what Authority he taught and drove out the Buyers, &c.
	343	The Parable of the Two Sons ordered into the Vineyard
	344	— of the unjust and cruel Husbandmen
	345	The Chief-Priests, &c. are highly offended at him
	346	The Parable of the Marriage of the King's Son
	347	— of the Man without the Wedding-Garment
LIV.	348	<i>Christ</i> puts to Silence the <i>Herodians</i>
	349	— — — the <i>Sadducees</i> and
	350	— — — the <i>Pharisees</i>
	351	— commends a <i>Scribe</i> for his discreet Answer
	352	— displayeth the Ignorance of the <i>Pharisees</i>
LV.	353	— reproveth the Practices of the <i>Scribes</i> and <i>Pharisees</i>
	354	— cautions his Disciples against Ambition
	355	— denounceth Woes against the <i>Scribes</i> and <i>Pharisees</i>
	356	— lamenteth the Perverseness of <i>Jerusalem</i>

A View of the Order and Connection of the four Gospels.

Chronological
Table.

Topological
Table.

	St. Matthew.	St. Mark.	St. Luke.	St. John.	A. J. P. 4746.	Jesus at
	Ch. $\bar{y}$ to $\bar{y}$	Ch. $\bar{y}$ to $\bar{y}$	Ch. $\bar{y}$ to $\bar{y}$	Ch. $\bar{y}$ to $\bar{y}$		
313	19 16 — 23	10 17 — 23	18 18 — 24	_____	(February.)	
314	19 23 — 27	10 23 — 28	18 24 — 28	_____		
315	19 27 — 30	10 28 — 32	18 28 — 31	_____		
316	19 30 —	_____	_____	_____		
317	20 1 — 17	_____	_____	_____		
318	20 17 — 20	10 32 — 35	18 31 — 35	_____		in a Progress
319	20 20 — 24	10 35 — 41	_____	_____		&c.
320	20 24 — 29	10 41 — 46	_____	_____		
321	20 29 —	10 46 —	18 35 —	_____	(March.)	Jericho.
322	_____	_____	19 1 — 11	_____		
323	_____	_____	19 11 — 29	_____		
324	_____	_____	_____	11 55 —		
325	_____	_____	_____	12 1 — 12	Saturday 28.	Bethany.
326	21 1 — 10	11 1 — 11	19 29 — 41	12 12 — 20	Sunday 29.	
327	_____	_____	19 41 — 45	_____		
328	21 10 — 12	11 11 —	_____	_____		Jerusalem.
329	21 12 — 14	_____	19 45 — 47	_____		
330	21 14 — 17	_____	_____	_____		
331	_____	_____	_____	12 20 — 23		
332	_____	_____	_____	12 23 — 37		
333	_____	_____	_____	12 37 — 44		
334	_____	_____	_____	12 44 —		
335	21 17 — 18	11 11 — 12	_____	_____		Bethany.
336	21 18 — 20	11 12 — 15	_____	_____	Monday 30.	
337	_____	11 15 — 18	_____	_____		Jerusalem.
338	_____	11 18 — 19	19 47 —	_____		
339	_____	11 19 — 20	_____	_____		Bethany.
340	21 20 — 23	11 20 — 25	_____	_____	Tuesday 31.	
341	_____	11 25 — 27	_____	_____		
342	21 23 — 28	11 27 —	20 1 — 9	_____		Jerusalem.
343	21 28 — 33	_____	_____	_____		
344	21 33 — 45	12 1 — 12	20 9 — 19	_____		
345	21 45 —	12 12 — 13	20 19 — 20	_____		
346	22 1 — 11	_____	_____	_____		
347	22 11 — 15	_____	_____	_____		
348	22 15 — 23	12 13 — 18	20 20 — 27	_____	March 31.	
349	22 23 — 34	12 18 — 28	20 27 — 41	_____		
350	22 34 — 41	12 28 — 32	_____	_____		
351	_____	12 32 — 35	_____	_____		
352	22 41 —	12 35 — 38	20 41 — 45	_____		
353	23 1 — 8	12 38 — 41	20 45 —	_____		
354	23 8 — 13	_____	_____	_____		
355	23 13 — 37	_____	_____	_____		
356	23 37 —	_____	_____	_____		

Chap.	Sect.	
LVI.	357	<i>Christ</i> applaudeth the Liberality of the poor Widow
	358	— foretelleth the Destruction of the Temple
	359	— sheweth the Signs of his Coming
	360	— prepareth his Disciples for Persecution
	361	— farther describes the Signs of his Coming
LVII.	362	— sheweth what the immediate Signs should be
	363	— — — that the Time is uncertain, and therefore Watchfulness necessary for all
	364	The Parable of the faithful and the negligent Servant
	365	— — — of the Master taking a long Journey
	366	<i>Christ</i> giveth Directions for Temperance and Watchfulness
	367	The Parable of the wise and the foolish Virgins
LVIII.	368	— — — of the Servants and the Talents
	369	<i>Christ</i> sheweth the Proceedings of the Day of Judgment
	370	— spendeth the Nights in the Mount of <i>Olives</i>
LIX.	371	— foretelleth his Death
	372	The Chief Priests &c. consult how to destroy him
	373	<i>Christ</i> commendeth a Woman who anointed him
	374	— washeth his Disciples Feet and recommendeth Humility
	375	— pointeth out the Traytor by giving him a Sop
	376	<i>Judas</i> maketh an Agreement to betray his Lord
LX.	377	<i>Christ</i> recommends Love, and foretels <i>Peter's</i> Denial
	378	— comforteth the Disciples with gracious Promises
	379	— sheweth the Efficacy of Faith
	380	— promiseth his Disciples the Gift of the Holy Ghost
LXI.	381	— sendeth his Disciples to prepare the Passover
	382	— cometh to the Place prepared
	383	— declareth that to be his last Meal
	384	— publicly declareth <i>Judas</i> to be the Traytor
	385	— instituteth the Holy Communion
	386	— declareth himself to be the true Vine
	387	— recommendeth Love to his Disciples
LXII.	388	— prepareth them for Persecutions
	389	— promiseth to send them the Holy Ghost
	390	— foretelleth his Death, Resurrection, &c.
LXIII.	391	— prayeth to the Father for all his Disciples
	392	— recommendeth Humility unto them
	393	— foretelleth <i>Peter's</i> Denial again
	394	— ordereth his Disciples to provide Swords
	395	— goeth with them to the Mount of <i>Olives</i>
LXIV.	396	— foretelleth <i>Peter's</i> Denial a third Time
	397	— goeth into the Garden of <i>Gethsemane</i>
	398	— his Agony there, and his Disciples Drowsiness
	399	— prayeth and submitteth to the Father's Will
	400	— <i>Judas</i> cometh, and with a Kiss betrayeth him
	401	The Officers and People fall down before <i>Christ</i>

A View of the Order and Connection of the Gospels.

Chronological
Table.

Topological
Table.

	St. Matthew. Ch. γ to γ	St. Mark. Ch. γ to γ	St. Luke. Ch. γ to γ	St. John. Ch. γ to γ	A. J. P. 4746.	Jesus at
357	_____	12 41 _____	21 1 — 5	_____	(March 31.)	
358	24 1 — 3	13 1 — 3	21 5 — 7	_____		
359	24 3 — 9	13 3 — 11	21 7 — 14	_____		
360	_____	13 11 — 12	21 14 — 16	_____		
361	24 9 — 29	13 12 — 24	21 16 — 25	_____		
362	24 29 — 36	13 24 — 32	21 25 — 34	_____		
363	24 36 — 43	13 32 — 34	_____	_____		
364	24 43 _____	_____	_____	_____		
365	_____	13 34 _____	_____	_____		
366	_____	_____	21 34 — 37	_____		
367	25 1 — 14	_____	_____	_____		
368	25 14 — 31	_____	_____	_____		
369	25 31 _____	_____	_____	_____		
370	_____	_____	21 37 _____	_____		
371	26 1 — 3	14 1 _____	22 1 — 2	_____	Wednesday, (April 1.)	Bethany.
372	26 3 — 6	14 1 — 3	22 2 — 3	_____		
373	26 6 — 14	14 3 — 10	_____	_____		
374	_____	_____	_____	13 1 — 21		
375	_____	_____	_____	13 21 — 27		
376	26 14 — 17	14 10 — 12	22 3 — 7	13 27 — 33	Thursday 1. (April 2.)	
377	_____	_____	22 34 _____	13 33 _____		
378	_____	_____	_____	14 1 — 12		
379	_____	_____	_____	14 12 — 15		
380	_____	_____	_____	14 15 _____		
381	26 17 — 20	14 12 — 17	22 8 — 14	_____	(about Noon.)	
382	26 20 — 21	14 17 — 18	22 14 — 15	_____	(7 Even.)	Jerusalem.
383	_____	_____	22 15 — 19	_____		
384	26 21 — 26	14 18 — 22	22 21 — 24	_____		
385	26 26 — 30	14 22 — 26	22 19 — 21	_____		
386	_____	_____	_____	15 1 — 9	(8 Even.)	
387	_____	_____	_____	15 9 — 18		
388	_____	_____	_____	15 18 16 7		
389	_____	_____	_____	16 7 — 16		
390	_____	_____	_____	16 16 _____		
391	_____	_____	_____	17 1 _____		
392	_____	_____	22 24 — 31	_____		
393	_____	_____	22 31 — 35	_____		
394	_____	_____	22 35 — 39	_____		
395	26 30 — 31	14 26 — 27	22 39 — 40	_____	(9 Even.)	M. of Olives.
396	26 31 — 36	14 27 — 32	_____	_____		
397	26 36 — 37	14 32 — 33	_____	18 1 — 3		Gethsemane.
398	26 37 — 42	14 33 — 39	22 40 — 47	_____		
399	26 42 — 47	14 39 — 43	_____	_____		
400	26 47 — 50	14 43 — 46	22 47 — 49	18 3 — 4	(10 Night.)	
401	_____	_____	_____	18 4 — 10		

* Y

Chap.	Sect.	
LXIV.	402	The Officers lay Hands on <i>Christ</i> , and take him
	403	<i>Peter</i> cutteth off <i>Malchus's</i> Ear
	404	<i>Christ</i> healeth it
	405	— reproveth <i>Peter</i> , and declareth his own Power
LXV.	406	— submitteth himself to his Enemies
	407	All his Disciples forsake him and flee
	408	<i>Christ</i> is bound, and led away to <i>Annas</i>
	409	A young Man is apprehended, but escapes
	410	<i>Christ</i> is led away to <i>Caiaphas</i>
	411	<i>Peter</i> and <i>John</i> follow their Master thither
LXVI.	412	<i>Christ</i> is examined, and smitten by an Officer
	413	Witnesses cannot be got to convict <i>Jesus</i> of any Crime
	414	<i>Christ</i> is condemned on his own Confession
	415	— is mocked and abused by the Officers and Servants
	416	I. <i>Peter's</i> first Denial, at the Fire. 1. To the Door Keeper,
		2. To those who stood by him at the Fire.
		3. to <i>Malchus's</i> Kinsman
		* The Cock croweth the first Time
	417	II. <i>Peter's</i> second Denial, to several Persons in the Porch
	418	III. <i>Peter's</i> third Denial, to several other Persons in the Room, or Area,
		where <i>Christ</i> was
		* upon which the Cock crew the second Time
	419	<i>Peter's</i> Repentance
	420	The <i>Sanbedrim</i> meet, and consult how to destroy <i>Jesus</i>
	421	— pronounce him guilty, on his Confession
	422	<i>Judas</i> brings back the Money, and hangs himself
	423	The Potters Field is bought with the Money
	424	<i>Christ</i> is delivered to <i>Pontius Pilate</i>
	425	<i>Pilate</i> refers <i>Christ</i> to be judg'd by the <i>Jews</i> , who refuse to try him
	426	The Charge laid against him
	427	<i>Christ</i> confesseth that he is a King
	428	<i>Pilate</i> can find no Fault in him
LXVII.	429	The Chief Priests continue to accuse him
	430	<i>Christ</i> is sent to <i>Herod</i> , and mocked by him
	431	<i>Pilate</i> again declareth him innocent
	432	— asketh the People whom he should release
	433	— his Wife sends him Word of her Dream
	434	The People are persuaded to ask for <i>Barabbas</i>
	435	— unanimously require his Release
	436	<i>Pilate</i> endeavours to release <i>Christ</i>
	437	— — — a second Time
	438	— — — a third Time
	439	The <i>Jews</i> take <i>Christ's</i> Blood upon themselves
	440	<i>Pilate</i> releaseth <i>Barabbas</i> unto them
	441	— scourgeth <i>Jesus</i>
	442	<i>Christ</i> is mocked and abused by the Soldiers

A View of the Order and Connection of the four Gospels

				Chronological Table.	Topological Table.
				A. J. P. 4746.	Jesus at
St. Matthew.	St. Mark.	St. Luke.	St. John.		
Ch. ψ to ψ	Ch. ψ to ψ	Ch. ψ to ψ	Ch. ψ to ψ		
402 26 50 — 51	14 46 — 47	—	—	(April 2d.)	In the Garden.
403 26 51 — 52	14 47 — 48	22 49 — 51	18 10 — 11		
404 —	—	22 51 — 52	—		
405 26 52 — 55	—	—	18 11 — 12		
406 26 55 — 56	14 48 — 50	22 52 — 54	—		Jerusalem.
407 26 56 — 57	14 50 — 51	—	—		
408 —	—	—	18 12 — 15		
409 —	14 51 — 53	—	—		
410 26 57 — 58	14 53 — 54	22 54 —	—	(11 Night.)	The High-priest's House.
411 26 58 — 59	14 54 — 55	22 54 — 56	18 15 — 17		
412 —	—	—	18 19 — 25		
413 26 59 — 63	14 55 — 61	—	—		
414 26 63 — 67	14 61 — 65	—	—		Midnight &c. (April 3.) Friday. beginning.
415 26 67 — 69	14 65 — 66	22 63 — 66	—		
416 26 69 — 71	14 66 — 68	22 56 — 58	18 17 — 19		
2 —	—	—	18 25 — 26		
3 —	—	—	18 26 — 27		(2 Morn.) (3 Morn.)
* —	14 68 — 69	—	18 27 — 28		
417 26 71 — 73	14 69 — 70	22 58 — 59	—		
418 26 73 — 75	14 70 — 72	22 59 — 61	—		
419 26 75 —	14 72 —	22 61 — 63	—		(5 Morn.)
420 27 1 — 2	15 1 —	22 66 —	—		
421 —	—	22 66 —	—		
422 27 3 — 6	—	—	—		
423 27 6 — 11	—	—	—		(6 Morn.)
424 27 2 — 3	15 1 — 2	23 1 — 2	18 28 —		
425 —	—	—	18 28 33		
426 —	—	23 2 — 3	—		
427 27 11 — 12	15 2 — 3	23 3 — 4	18 33 — 38		The Judgment Hall.
428 —	—	23 4 — 5	18 38 — 39		
429 27 12 — 15	15 3 — 6	—	—		
430 —	—	23 5 — 13	—		
431 —	—	23 17 — 17	—	(7 Morn.)	Herod's. The Judgment Hall.
432 27 15 — 19	15 6 — 11	23 17 — 18	18 39 — 40		
433 27 19 — 20	—	—	—		
434 27 20 — 21	15 11 — 12	—	—		
435 —	—	23 18 — 20	—		(8 Morn.)
436 27 21 — 22	—	23 20 — 21	18 40 —		
437 27 22 — 23	15 12 — 14	23 21 — 22	—		
438 27 23 — 24	15 14 — 15	23 22 — 24	—		
439 27 24 — 26	—	—	—		Prætorium.
440 27 26 —	15 15 —	23 24 — 25	—		
441 27 26 — 27	15 15 — 16	23 25 — 26	19 1 — 2		
442 27 27 — 31	15 16 — 20	—	19 2 — 4		

Chap.	Sect.	
LXVII.	443	<i>Pilate</i> is prevailed upon to condemn <i>Christ</i>
LXVIII.	444	<i>Christ</i> is led away to be crucified
	445	<i>Simon</i> is compelled to bear his Cross
	446	<i>Christ</i> telleth the Women for whom to weep
	447	Two Malefactors led with him to Execution
	2	They come to mount <i>Calvary</i>
	3	<i>Christ</i> tasteth of the Vinegar and Gall
	4	— refuseth the Wine mingled with Myrrh
	5	— is crucified between the Malefactors
	448	— prayeth for his Murderers
	449	<i>Pilate</i> writeth a Title to set up over <i>Jesus</i>
	450	— is solicited to alter it, but refuseth
	451	The Soldiers cast Lots for his Vesture, &c.
	452	<i>Christ</i> is reviled by the People and the Rulers
	453	— — — by the Soldiers
	454	— — — by the Passengers
	455	— — — by the Chief Priests and Scribes
	456	— — — by one of the Malefactors
	457	— his gracious Promise to the penitent Thief
	458	— recommendeth his Mother to St. <i>John's</i> Care
	459	A Darkness overspreadeth the whole Earth
	460	<i>Christ</i> calleth upon God with a loud Voice
	461	— complaineth of Thirst, and receiveth Vinegar
	462	— crieth with a loud Voice, and giveth up the Ghost
	463	The Miracles attending his Death
	464	The Centurion &c. convinced that he was the Son of God
	465	The People return Home concerned and astonished
	466	Some Women and his Acquaintance stay at the Cross
LXIX.	467	<i>Christ's</i> Side is pierced with a Spear
	468	<i>Joseph</i> of <i>Arimathea</i> beggeth his Body
	469	— assisted by <i>Nicodemus</i> , burieth it
	470	The Women go and prepare Spices
	471	The <i>Jews</i> procure a Guard for the Sepulchre
	472	<i>Mary Magdalene</i> &c. cometh to the Sepulchre
	473	An Account of the Resurrection of <i>Christ</i>
	474	<i>Mary Magdalene</i> goeth to tell <i>Peter</i> and <i>John</i> , that the Lord was taken out of the Sepulchre
	475	<i>Peter</i> and <i>John</i> go and find the Sepulchre empty
	476	<i>Christ</i> appeareth to <i>Mary Magdalene</i>
	477	<i>Mary Magdalene</i> informeth the Disciples of it
	478	The other Women come to anoint the Body
	479	An Angel tells them that <i>Christ</i> is risen
	480	Two Angels tell them the same
	481	The Women go to tell the Disciples these Things
	482	<i>Christ</i> meeteth them, and converseth with them
	483	The Apostles believe not the Women's Report

A View of the Order and Connection of the Gospels.

Chronological
Table.

Topological
Table.

	St. Matthew.	St. Mark.	St. Luke.	St. John.	A. J. P.	Jesus
	Ch. γ to γ	Ch. γ to γ	Ch. γ to γ	Ch. γ to γ	4746. Friday.	
443	_____	_____	_____	19 4 — 17	(9 Morn.)	Going to Cal- vary.
444	27 31 — 32	15 20 — 21	_____	19 17 —	(10 Morn.)	
445	27 32 — 33	15 21 — 22	23 26 — 27	_____		
446	_____	_____	23 27 — 32	_____		
447	_____	_____	23 32 — 33	_____		
2	27 33 — 34	15 22 — 23	23 33 —	19 17 — 18		Calvary.
3	27 34 — 35	_____	_____	_____		
4	27 34 — 35	15 23 — 24	_____	_____		
5	27 35 and 38	15 27 — 29	23 33 — 34	19 18 — 19	(11 Morn.)	On the Cross.
448	_____	_____	23 34 —	_____		
449	27 37 — 38	15 26 — 27	23 34 — 35	19 23 — 25		
450	_____	_____	_____	19 20 — 23		
451	27 35 — 37	15 24 — 26	23 34 — 35	19 23 — 25	(April 3.)	
452	_____	_____	23 35 — 36	_____	(11 Morn.)	
453	_____	_____	23 36 — 38	_____		
454	27 39 — 41	15 29 — 31	_____	_____		
455	27 41 — 44	15 31 — 32	_____	_____		
456	27 44 — 45	15 32 — 33	23 39 — 40	_____		
457	_____	_____	23 40 — 44	_____		
458	_____	_____	_____	19 25 — 28		
459	27 45 — 46	15 33 — 34	23 44 — 45	_____	(Noon.)	
460	27 46 — 48	15 34 — 36	_____	_____	(3 Aft.)	
461	27 48 — 50	15 36 — 37	_____	19 28 — 30		
462	27 50 — 51	15 37 — 38	23 46 — 47	19 30 — 31		
463	27 51 — 54	15 38 — 39	23 45 — 46	_____		
464	27 54 — 55	15 39 — 40	23 47 — 48	_____		
465	_____	_____	23 48 — 49	_____		
466	27 55 — 57	15 40 — 42	23 49 — 50	_____		
467	_____	_____	_____	19 31 — 38		
468	27 57 — 59	15 42 — 46	23 50 — 53	19 38 — 39	(4 Aft.)	
469	27 59 — 61	15 46 — 47	23 53 — 55	19 39 —		
470	27 61 — 62	15 47 —	23 55 —	_____	(5 Aft.)	Taken down. In the Grave.
471	27 62 —	_____	_____	_____	Saturday, 4.	
472	28 1 — 2	_____	_____	20 1 — 2	Sunday 5.	Risen from the Dead.
473	28 2 — 5	_____	_____	_____	beginning.	
474	_____	_____	_____	20 2 — 3	(4 Morn.)	
475	_____	_____	24 12 — 13	20 3 — 11		
476	_____	_____	_____	20 11 — 18		
477	_____	16 9 — 12	_____	20 18 — 19	Sund. Apr. 5.	In the Gar- den of the Sepulchre.
478	_____	16 1 — 5	24 1 — 3	_____	(5 Morn.)	
479	28 5 — 8	16 5 — 8	_____	_____		
480	_____	_____	24 3 — 9	_____		
481	28 8 — 9	16 8 — 9	24 9 — 10	_____		
482	28 9 — 11	_____	_____	_____		
483	_____	_____	24 10 — 12	_____		

Chap.	Sect.	
LXX.	484	The Watch are bribed to deny the Resurrection
	485	<i>Christ's</i> Conversation with <i>Cleopas</i> , &c.
	486	<i>Cleopas</i> informs the Apostles of it
LXXI.	487	<i>Christ</i> appeareth to his Apostles
	488	— eateth with them
	489	— blesteth them, and declareth their Mission
	490	<i>Thomas's</i> Incredulity
	491	— is reprov'd, and convinced
	492	Many Things that <i>Jesus</i> did are omitted
	493	<i>Christ</i> causeth a miraculous Draught of Fishes, &c.
	494	— provideth Meat for his Disciples
	495	— his Examination of, and Charge to, <i>Peter</i>
	496	— his Answer to <i>Peter's</i> Enquiry about <i>John</i>
LXXII.	497	— giveth a Charge to his Apostles
	498	— giveth them another Charge
	499	— ordereth them to tarry at <i>Jerusalem</i> , till they had received the Holy Ghost
	500	— ascendeth up into Heaven,

From whence he shall come again, at the End of the World, to judge the Quick and the Dead.



A View of the Order and Connection of the four Gospels.

				Chronological Table.	Topological Table.
St. Matthew.	St. Mark.	St. Luke.	St. John.	A. J. P.	Jesus at
Ch. γ to γ	Ch. γ to γ	Ch γ to γ	Ch. γ to γ	4746. Sund. Apr. 5.	
484 28 11 — 16	_____	_____	_____	(6 Morn.)	
485 _____	16 12 — 13	24 13 — 33	_____	Afternoon.	Emmaus.
486 _____	16 13 — 14	24 33 — 36	_____		
487 _____	_____	24 36 — 41	20 19 — 21	Evening.	Jerusalem.
488 _____	_____	24 41 — 44	_____		
489 _____	_____	_____	20 21 — 24		
490 _____	_____	_____	20 24 — 26		
491 _____	_____	_____	20 26 — 30	Sunday 12.	
492 _____	_____	_____	20 30 —		
493 _____	_____	_____	21 1 — 9		The Sea of Galilee.
494 _____	_____	_____	21 9 15 15		
495 _____	_____	_____	21 15 — 20		
496 _____	_____	_____	21 20 —		
497 28 16 —	_____	_____	_____		In Galilee. Jerusalem.
498 _____	16 14 — 19	_____	_____		
499 _____	_____	24 44 — 50	_____		
500 _____	16 19 —	24 50 —	_____	Thursday. (May 14.)	Bethany.

F I N I S.



CORRIGENDA & ADDENDA.

In revising the Sheets, I have not only corrected the Mistakes in the Copy, and the Errors of the Press, but also added such other References to similar and explanatory Passages, as will render the Work more useful, if the Reader pleases to insert them in the Margin.

In the Preface, &c.

Page	Line	
9.	1.	<i>Gospel read Gospels</i>
17.	4.	<i>were read are</i>
18.	5.	<i>Concordes read Concorde</i>
25.	10.	<i>Second read Sacred</i>
25.	24.	<i>Pair read Iair</i>
29.	1.	<i>Kin. 22. add † 51.</i>
30.	17.	<i>and read and Afa.</i>
80.	35.	<i>dele to</i>

In the Text.

Sect.	2. l.	5. Margin add § 388.
§	3. l.	3. Marg. add § 391.
§	6. l.	3. Marg. § 36. r. † 36.
§	8. l.	15. Marg. § 35. r. † 35.
§	9. l.	8. Marg. § 28. r. † 28.
§	9. l.	20. Marg. 253. r. § 253.
§	12. l.	17. Marg. † 20. r. § 20.
§	13. l.	2. Marg. 23. r. § 23.
§	15. l.	7. Marg. add § 297.
§	16. l.	9. Marg. 9. r. 8. 14.
§	21. l.	2. Marg. add § 12.
§	22. l.	2. Marg. blot out N.
p.	12. l.	18. Marg. 459. r. 458.
§	30. l.	2. Marg. 33. r. 32.
§	32. l.	3. Marg. 14. r. 20.
p.	18. l.	5. blot out <i>then</i>
§	40. l.	18. Marg. 52. r. § 52.
§	46. l.	1. Marg. add <i>John</i> 3.
p.	22, 23.	marked 24, 21.
p.	22. l.	4. Marg. add § 3.
p.	22. l.	26. Marg. blot out 22.
§	47. l.	6. Marg. add 214.
§	47. l.	7. Marg. 214. r. 235.
§	49. l.	18. Marg. 172. r. 179.
§	50. l.	8. Marg. 32. r. 33.
§	55. l.	6, 7. add 14, 15.
§	58. l.	12. Marg. add § 282.
§	60. l.	5. Marg. 32. r. 33.
p.	32. l.	10. <i>should</i> r. <i>shall</i>
p.	32. l.	19. Marg. add § 299.
§	63. l.	1. Marg. <i>Luke</i> 14. r. 4.
§	68. l.	6. Marg. add § 154.
§	70. l.	11. <i>Spirit</i> r. <i>Spirits</i> .
p.	38. l.	12. Marg. add N. 73.
p.	40. l.	3. Marg. 53. r. 54.
§	85. l.	29. Marg. add § 226.
§	89. l.	10. Marg. 119. r. 117.
§	91. l.	21. <i>after they</i> add <i>shall</i>

§	94. l.	14. Marg. add § 355.
§	99. l.	4. Marg. blot out N. 90. 2.
§	107. l.	6. after <i>nor</i> add <i>yet</i>
§	109. l.	5. Marg. add § 388. 392.
p.	60. l.	23. Marg. add § 204.
p.	60. l.	26. Marg. 243. r. 343.
p.	60. l.	29. Marg. 204. r. 134.
§	134. l.	10. Marg. 74. r. 73.
p.	70. l.	3. Marg. 324. r. 323.
§	149. l.	10. Marg. 287. r. 284
§	154. l.	23. Marg. 71. r. 75.
§	154. l.	25. Marg. 86. r. 87.
p.	75. l.	2. Marg. add § 68.
§	156.	Marg. add <i>Note</i>
p.	79. l.	12. Marg. add § 304.
§	160. l.	12. Marg. 279. r. 179.
§	160. l.	14. add <i>and his Sisters</i> .
p.	82. l.	31. add <i>Matt. x.</i> 14.
§	172.	Marg. add <i>Note</i> .
§	179. l.	17. Marg. add † 48.
§	186 l.	19. Marg. add § 163.
§	188 l.	4. Marg. add § 193.
§	189 l.	5. Marg. 219. r. 283.
§	193. l.	4. Marg. add § 188.
§	203. l.	21. Marg. add § 393.
§	215. l.	4. Marg. 392. r. 292.
p.	113. l.	8. Marg. 304. r. 341.
§	222. l.	4. Marg. add 2 <i>Kin. i.</i> 10.
§	226. l.	20. Marg. add § 85.
§	229. l.	9. Marg. 394. r. 389.
§	229. l.	12. Marg. add 230.
§	230. l.	14. Marg. add § 229.
p.	119. l.	7. Marg. add § 47. 222.
		265.
§	235. l.	6. Marg. 31. r. 390.
§	236. l.	13. Marg. 183. r. 185.
p.	122. l.	13. Marg. 59. 283. r. 63.
		282.
§	239.	Marg. blot out <i>Note</i> .
§	240. l.	7. <i>would</i> r. <i>should</i> .
§	244. l.	9. Marg. add § 378.
§	248. l.	6. Marg. add § 325.
§	265. l.	4. Marg. add § 233.
§	273. l.	7. Marg. 96. r. 95.
§	281. l.	2. Marg. add 1. <i>Mac. 4.</i> 52.
§	282. l.	19. Marg. 326. r. 236.
§	283. l.	7. Marg. add § 189.
§	289. l.	10. Marg. add § 369.
p.	147. l.	2. Marg. 223. r. 323.
§	291. l.	7. Marg. add 313.
§	297.	Marg. add <i>Note</i> .
p.	149. l.	16. Marg. add § 212.

p. 149. l. 22. Marg. add § 60.
 § 304. l. 8. Marg. add § 157.
 p. 151. l. 37. Marg. 492. r. 498.
 p. 152. l. 1. Marg. add §. 464.
 § 306. l. 2. Marg. add § 372.
 p. 154. 155. marked 158. 159.
 p. 154. l. 13. Marg. add § 186. 321.
 p. 155. l. 19. *there* r. *thither*
 § 313. l. 32. Marg. add § 292.
 § 324. l. 6. Marg. add § 225.
 § 324. l. 9. Marg. add § 306.
 § 325. l. 4. Marg. add § 248.
 § 325. l. 8. Marg. 273. r. 373.
 § 325. l. 15. Marg. add § 376.
 p. 166. l. 2. Marg. 273. r. 373.
 § 326. l. 11. Marg. add § 286.
 p. 167. after l. 36. add *Mark* xi. 8.
*and others cut down Branches off the
 Trees, and strawed them in the Way.*
 p. 171. l. 6. Marg. add § 136.
 § 333. Marg. add Note.
 § 334. l. 8. Marg. 49. r. 322.
 p. 178. l. 7. Marg. 287. r. 284.
 p. 180. l. 3. blot out the second *shall*
 § 367. l. 4. blot out *of them* *
 § 369. l. 3. Marg. add § 414.
 § 374. l. 6. *Head* r. *Heart*.
 § 375. l. 6. Marg. add § 458.
 § 376. l. 7. Marg. add § 325.
 § 377. l. 15. Marg. add. § 495.
 § 378. l. 12. Marg. add. § 244.
 § 379. l. 3. Marg. add § 498.
 § 385. l. 13. Marg. add *Matt.* 26. 28.
 § 386. l. 3. Marg. 375. r. 275.
 p. 206. l. 20. Marg. add § 238.
 p. 206. l. 28. Marg. add § 379. 390.
 p. 208. l. 14. Marg. add § 235.
 p. 209. l. 18. Marg. 493. r. 497.
 p. 211. l. 3. Marg. 269 r. 369.
 p. 213. l. 10. Marg. 331. r. 332.

§ 399. l. 7. Marg. add § 203.
 p. 215. l. 5. Marg. 396. r. 391.
 § 408. l. 7. Marg. 285. r. 305.
 § 414. l. 9. Marg. add § 369.
 § 415. l. 11. Marg. add § 442.
 § 425. l. 13. Marg. 319. r. 318.
 § 427. l. 8. Marg. add § 405.
 p. 226. l. 6. Marg. add § 415.
 § 458. l. 5. Marg. add § 375. 474.
 § 458. l. 8. *House* r. *Home*.
 § 464. l. 9. Marg. add § 304.
 § 469. l. 3. Marg. 48. r. 46.
 § 473. put into a Parenthesis
 § 474. l. 2. Marg. add § 458. 493.
 § 486. l. 7. Marg. 482. r. 483.
 p. 242. l. 1. Marg. add § 474. 496.
 p. 243. l. 7. Marg. add § 377.
 § 497. Marg. add Note.
 § 498. l. 4. Marg. 481. r. 483.
 § 499. l. 5. Marg. add § 318.

In the Notes, &c.

§ 37. l. 10. put a Period after *Issachar*.
 p. 12. l. 32. add *Num.* ix. 13.
 p. 16. l. 9. blot out *to*.
 p. 16. l. 29. read *particular*.
 p. 20. l. 3. 2. r. (4)
 p. 29. l. 13. *Words*, add *or Things*.
 p. 30. Col. Mark l. 14. blot out i. 32.
 p. 30. Col. John l. 17. r. 4. 46. —
 p. 35. l. 22. 185. r. 184.
 p. 36. l. 9. r. *indapōlouai*.
 p. 38. l. 8. 155. r. 255.
 § 243. l. 5. 447. r. 247.
 § 280. l. 2. *John* r. *Luke*.
 § 280. l. 4. 9. 289 r. 286.
 § 304. l. 11. blot out *here*.
 § 304. l. 16. X. r. XI.
 § 386. l. 1. blot out *here*.

- P. S. 1. The Observation, which I have ascribed to myself in Note on § 205. was made before by Mr. *Blackwall*. See *Sacred Classics*, Vol. i. p. 328. 4^{to}.
2. I so much suspect that the Sections 333 and 334. ought to be placed between § 337 and 338. that I cannot omit hinting it, and submitting it to the Reader's Judgment.
3. When this Work was just ready for Publication, Mr. *West's Observations on the History and Evidence of the Resurrection of Jesus Christ* appeared, and justly engaged the Attention of the Publick. And I think it my Duty to acknowledge the particular Advantage I have received from thence, in the Discovery of an Error committed in § 475. of this History, where I have connected *Luke* xxiv. 12. with *John* xx. 3, &c. as a different Relation of the same Fact. Whereas he hath made it clearly appear (in page 52, &c.) that St. *John* hath given us an Account of *Peter's first* coming to the Sepulchre on the Report of *Mary Magdalene*, and that St. *Luke* relates his *second* com-

ing on the Report of other Women. I must therefore desire the Reader to reduce the transposed Passage of *St. Luke* to the due and natural Order in which he had placed it, by making the following Corrections.

1. Begin § 475. thus, *John xx. 3. Peter therefore went forth &c. and at the End, blot out Luke xxiv. 12. And Peter, &c.*
2. At the End of § 483. add 12. *Then arose Peter, and ran unto the Sepulchre, and stooping down he beheld the Linen-clothes laid by themselves, and departed, wondering in himself at that which was come to pass*
3. In the Notes p. 65. l. 11. add, *That Peter did go a second Time to the Sepulchre, upon the Report of other Women, who came to him after Mary Magdalene, is sufficiently proved by Mr. West. See Observations on the History and Evidence of the Resurrection, p. 52, &c. See § 483. But whether at that Time, or afterwards, Peter saw the Lord, is still uncertain.*
4. In the *View of the Order and Connection &c.* §. 475. blot out *Luke 24 12—13.*
5. In the Contents, &c. §. 483. add *but goeth again to the Sepulchre.* And instead of *Luke 24 10—12* read *10—13.*



